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TOWARDS A THEOLOGY OF MISSION

- Samuel H. Moffett -

Most Christian theologies, with the all-important exception of that of the early church, have been self-centered, not outreaching. They have been church-minded, not mission-minded. They have been doctrinal, not evangelistic. This, at least, is how a church historian has criticized theologians. Wilhelm Pauck writes, "...with the possible exception of the early church, whose theology was decisively shaped by the missionary spirit, no part of Christendom has produced major theological responsibility and creativeness in connection with evangelistic endeavors." ("Theology in the Life of Contemporary American Protestantism", in Religion and Culture: Essays in Honor of Paul Tillich, ed. W. Leibrecht. N.Y., Harper, 1959, p. 278; quoted in G. Anderson, The Theology of the Christian Mission, London, SCM Press, 1961, p. 4).

It is no wonder then that too often the study of the history of theology has concerned itself only with endless analyses of theological confrontations, heresies and church splits. This is not all wrong. There must always be unremitting concern for definition of the truth, the purity of the faith, and the inter-relation of differing Christian viewpoints. But unless such inward-turned theologies are balanced and challenged and enlarged by the bold thrusts of a theology that looks outward, not inward, they will ultimately be neither Biblical nor Christian. The twentieth century, like the first century, demands a theology that looks outward for mission, not inward for self-diagnosis. Its concern must be not only for those already Christian, but for the whole world, which is patently not Christian. In other words, it must be ecumenical, which means "world-wide".

My thesis in this paper is that in the twentieth century, at last, as in the first, just such an outward-looking, mission-minded theology is in the process of formation. It has developed out of the modern missionary movement. It has been forged in the great ecumenical missionary conferences of the twentieth century.

The analogy to the development of doctrine in the early church is striking. Any seminary student of the history of doctrine knows, for example, how the church's theology of Christ, its Christology, grew out of a background of controversy and debate, but how the church was led by the Spirit to work its way out of its disagreements into a theological consensus through the great Ecumenical Councils. The first, Nicaea in 325 A.D., reached agreement that Christ is God. The second, Constantinople in 381, added that Christ is also human. The third, Ephesus 431, declared that Christ is one in his person. The fourth, Chalcedon 451, added that Christ is two in his nature--human and divine.

I do not think it is pressing church history too far to suggest that in much the same way, though not so definitively, the Spirit has been leading the Church through four great modern ecumenical conferences, out of controversy and debate toward a new consensus, a vital new theology of mission. The four councils to which I will refer are Edinburgh in 1910, Jerusalem 1928, Madras 1938 and Whitby 1947. Each of them has contributed in its own indispensable way to an emerging pattern of theology of mission for our time.

I. Edinburgh 1910, and the Evangelical Consensus.

The first world-wide, interdenominational missionary conference met at Edinburgh in 1910. It has been called the "beginning of the ecumenical movement". Its theology was the great 19th century Protestant consensus which rested squarely on the authority of the Bible, and was troubled with no doubts about the inadequacy of the pagan religions, or about its own mission to "evangelize the world in this generation".



~~It is interesting to note how solidly evangelical, indeed almost revivalistic, are these early roots of the ecumenical movement.~~

Some Recent writers, <sup>tend to</sup> ~~in fact~~, criticize the theology of that first ecumenical conference, ~~Edinburgh 1910~~, as being too Biblically simplicistic. Gerald Anderson, in his book The Theology of the Christian Mission writes that "most participants (at Edinburgh) seemed to take for granted that the Great Commission of Christ was the only basis needed for the missionary enterprise." (London, SCM, 1961, p. 2). It is, ~~typical~~ <sup>quite</sup> inaccurate, to oversimplify in such a patronizing way the evangelical Protestant consensus of the last century. The misunderstanding perhaps arises from a ~~confusion~~ tendency in modern writers to confuse that consensus with the later fundamentalist movement. Edinburgh was evangelical, not fundamentalist. Its theology of mission was built on more than Biblical proof-texts. It was the end-product of more than three hundred years of highly sophisticated Reformed theology, stimulated and broadened, but not diluted, by the currents of revival and mission.

The theology of Robert E. Speer, Secretary of the Board of Foreign Missions of the Northern Presbyterian Church, U.S.A., can be considered typical of Edinburgh, for he played a leading role at the conference. His theology of mission, which he carried with him to Edinburgh had been set forth in 1902 in his Missionary Principles and Practice. In it he explicitly repudiates the very kind of over-simplified Biblicism which has been wrongly labelled as typical of Edinburgh. "The last command of Christ," wrote Speer, "is often set forth as alike the primary and conclusive argument for missions... But the work of missions is our duty, not chiefly because of the command of Christ's lips, but because of the desire of his heart. He bade His Church evangelize the world because he wanted it evangelized, and he wanted it evangelized because He knew that it needed to be evangelized. Our duty in the matter is determined, not primarily by His command, but by the facts and conditions of life which underlie it... The essential thing in the missionary enterprise, accordingly, is not the simple repetition of the last command of Christ and the earnest affirmation: 'These are the Church's marching orders, and that's an end of it.' That is not the end of it." The real root of mission, he goes on to say, is the "fundamental place missions hold in Christianity", and the warm response of the heart to "the essential principles of the spirit of Christ". (R. E. Speer, Missionary Principles and Practice, N.Y., Revell, 1902, pp. 9,11) italics mine). Such a statement sounds remarkably realistic and modern, and is anything but simplicistic.

The same distinction must be made between the evangelical consensus and fundamentalist simplicism in any analysis of the theology of mission of the early missionaries to Korea. Their theology was not fundamentalism. Fundamentalism came into Korea later, and was very influential. But the pioneers were pre-fundamentalist. They belonged rather to the main stream of the Protestant evangelical consensus in which they had been nurtured.

For example, the theology of mission which my father, Samuel A. Moffett, took with him to Edinburgh 1910, where he was a delegate from Korea, was no simple, proof-text obedience to the Great Commission. In 1906 he wrote for the Chinese Recorder on "Policy and Methods for the Evangelization of Korea", and does not even mention the Great Commission until his last paragraph. To him the theological roots of mission ~~were~~ comprised the whole broad spectrum of Christian truth: "the Divine reality of the Gospel message", "the reality of sin.. the awfulness of its punishment, the wrath of God; the reality of the



repentance, and the absolute remission of sin to the truly penitent, the reality of the regenerating work of the Holy Spirit, of faith in Christ as the one and only way of salvation... the conviction that this Gospel is the power of God into salvation and that God is able and willing to save any and all who come unto Him..." These, he says, are "the basal principles or convictions which underlie the work of evangelization and from which it obtains its vitality." (Sa A. Moffett, in The Chinese Recorder, May, 1906).

These are also, to a degree, some of the "fundamentals" of fundamentalism, but the 19th century evangelical Protestantism which proclaimed these truths with passion and conviction was as different from the later rigid fundamentalism as Calvin was different from the Calvinism of the scholastics who followed him.

At the risk of being called theologically reactionary, therefore, may I respectfully suggest that a theology of mission for tomorrow would do well to root itself solidly in the abiding Biblical insights of the great evangelical consensus that gave birth to modern missions. Truth is truth, whether it was spoken eighty years ago or today. "Jesus Christ is the same, yesterday, today and forever." A theology of mission, which for the sake of novelty and contemporary appeal, tries to bypass the great basic Christian facts of man's sin, and God's salvation, and the finality of Christ and the power of the Holy Spirit, is no real theology at all, as the next generation was about to discover. ~~For example, the great missionary~~

## ii. Jerusalem, 1928, and the rise of the New Theology.

The great evangelical consensus did not last. As any student of theology knows, after Edinburgh, in 1910, came the time of "the shaking of the foundations," to use a phrase from Paul Tillich. The fundamentals were denied. The Bible itself came under attack. Science questioned its conclusions, literary criticism denied its unity, comparative religion threw doubt on its uniqueness, and a new breed of theologians denied its authority. The old certainties were clouded in controversy. The church split angrily into two warring camps, fundamentalists against modernists, and for at least two decades, the wave of the theological future seemed to be moving in the direction, of not of the conservatives, but of the liberals.

The contrast between the first great missionary conference at Edinburgh in 1910, and the second great international missionary conference at Jerusalem in 1928, highlights a basic shift of emphasis in the prevailing theology of mission. The theological certainties of Edinburgh were gone. ~~One~~ An Anglican bishop at Jerusalem remarked rather sadly that "there used to be a thing called 'theology' which was Greek, meaning 'thinking about God', which had become very unpopular, and there was now a thing called 'philosophy of religion' which meant thinking about our own nice feelings, and it had become very popular." (The Jerusalem Meeting of the International Missionary Council, N.Y. I.M.C., 1928, vol. 1, p. 809).

Edinburgh emphasized missionary witness and evangelism. Jerusalem discovered the social gospel. At Edinburgh Korea was presented as a field white for the evangelical harvest. The Jerusalem Report's major



notice of Korea is an 88-page professional sociological survey of "Rural Korea: A Preliminary Survey of Economic, Social and Religious Conditions". (Ibid., vol. 6, pp. 84-172). At Edinburgh the delegate from Korea spoke of evangelism and the gospel. At Jerusalem, Hugh Cynn, one of the Korean delegates spoke of economics and industry. He asked for an emphasis on rural and industrial work, for relief from Korea's economic depression. "It is emphatically urgent," he told the Conference, "that Korean farmers be helped to make a decent living..." (Ibid. vol. 3, p. 186)

Much more shocking than the social gospel, however, to evangelicals in the Edinburgh mission tradition, was Jerusalem's tolerance of the values of other religions, a tolerance that bordered on syncretism. W. E. Hocking persuasively argued for "a new alignment of religious forces, a recognition of alliance with whatever is of the true substance of religion everywhere... a world religion... not detached globules.. (but a merging) in the universal human faith in the divine being". (Ibid. vol. 1, p. 302) When, after the Jerusalem Conference, Dr. Hocking was made chairman of a wide-ranging, highly influential Laymen's Missionary Inquiry which took as its purpose a thorough re-thinking of traditional missionary goals and presuppositions, it became apparent that a "new theology" of social action and religious inclusivism had replaced Edinburgh's evangelical consensus as Protestantism's dominant theology of mission. (See W. E. Hocking, Rethinking Missions. N.Y., Harper & Bros., 1932).

Perhaps the pendulum had swung too far from Edinburgh. If to the liberal, Edinburgh seemed too fundamentalist, now the new theologians themselves came under criticism. Hocking went too far. Even so ecumenical a theologian as Bishop Stephen Neill of the World Council of Churches has criticized the Jerusalem Conference as possibly "the nadir of the modern missionary movement.. (the) moment at which liberal theology exercised its most fatal influence on missionary thinking, the lowest valley out of which ever since the missionary movement has been trying to make its way." (Stephen Neill, The Unfinished Task. Lond. Lutterworth, 1957, p. 152; quoted in E. S. Fife and A. F. Glasser, Mission in Crisis, Chicago, Inter-Varsity Press, 1961, p. 120).

But I am not ready to write off Jerusalem's theology ~~as all loss~~ as all loss. I am convinced that a theology of mission for today must have its roots not only in Edinburgh, but also in Jerusalem. It must have the depth of Edinburgh's great evangelical truths, but it also needs the breadth of Jerusalem's sweeping human compassion and concern. The delegates from Korea at Edinburgh and at Jerusalem ~~were both right~~ were both right. My father was not wrong when he said the world needs the good news of God's salvation. And Hugh Cynn was equally right in saying that Korea's farmers must be helped to make a decent living...

"Our fathers were impressed with the horror that men should die without Christ," says the Jerusalem statement. "We share that horror. We are impressed also with the horror that men should live without Christ." A complete theology of mission must maintain that balance. No theology so obsessed with life in heaven that it neglects man's life on earth will do. Witness cannot be separated from service. Preaching and good works belong together. If your theology of mission is simply preaching the gospel, and mine is simply doing good or demanding justice, we are both wrong. Jesus did both. He "came preaching" says Mark (Mk. 1:14); and he "went about doing good" adds Luke (Acts 10:38). Both emphases are in the Bible.



If the church's theology of mission has nothing to say about the consuming hunger of two-thirds of the world's people, about poverty, and about social justice; if it has no relevance to the felt needs of the world's peoples, it is not the theology of Jesus Christ who fed the multitudes. The Christian can no longer say, "Our mission is to witness, not to feed." Nicholas Berdyaev answers for the whole church when he says, "bread for myself is a physical problem, but bread for my neighbor, for everyone--is a spiritual problem."

Today's theology of mission will need more than evangelical, doctrinal depth. It will need social passion and concern.

### III. Madras, 1938, and the Neo-Orthodox Reaction.

By the 1930s the liberal gospel of human concern and religious tolerance reigned supreme. In missions, it stepped up the tempo of social action, which was all to the good. But on the debit side it almost cut the nerve of evangelistic zeal. If theology is so inclusive, as in the Hocking report, men began to ask, "Why convert the heathen? There are so many good pagans, and so many bad Christians?"

And then, as quickly as it had arisen, the shallow optimism of the liberal's world view was rudely shattered. Wars and depressions and concentration camps smacked more of man's original sin than of his infinite perfectibility. Theologically, Karl Barth and the continental theology of crisis slashed at the very foundations of the naive liberalism of the 20s. Neo-orthodoxy found the key to human history not in man's long progress to God, but in the judgment of a righteous God upon sinful man in every age. It did not deny the importance of a social gospel. But it reminded the social activists that a religion which begins with man will never reach God. (Karl Barth, The Word of God and the Word of Man, tr. 1928) <

Comparable to Barth in the general field of theology, was the equally explosive impact of another crisis theologian, Hendrik Kraemer, in the more specialized field of theology of mission. Kraemer was a former missionary to Indonesia, like Barth a Reformed theologian, and the distinguished professor of the History of Religions at the University of Leyden. His book, The Christian Message in a Non-Christian World (N.Y., Harper & Bros., 1938) was a point-blank reversal of almost everything Hocking had declared at Jerusalem. Where Hocking genially called for co-existence with other faiths, Kraemer was almost harsh in his insistence that Christianity must "radically displace" the other world religions. We cannot pick the good and discard the bad in these religions, he wrote. They are "all-inclusive systems and theories of life rooted in a religious basis", and must be either accepted or rejected as a totality. (Kraemer, op. cit. pp. 102, 112f.)

The third International Missionary Conference in Madras, 1938, reversed the emphases of Jerusalem almost as completely as Kraemer reversed Hocking. In fact, Kraemer's book, which is probably the most important single work in the field of theology of mission written in the twentieth century, was prepared at the request of the ecumenical organizers of ~~Madras~~ the Madras Conference. (ibid. p. v.) The theology of Madras centers around Kraemer's theology of "radical displacement". It is not quite so radical as Kraemer, and in places is nearer to Brunner than to Barth, but it bears the marks of what Kraemer called "Biblical realism".



Its basic theology of mission is summarized in the Madras "Message": "that God was in Christ reconciling the world unto Himself... His full revelation (is) in Jesus Christ, His Son our Lord.. He alone is adequate for the world's need.. We see and readily recognize in (non-Christian) religions).. values of deep religious experiences and great moral achievements. Yet we are bold enough to call men out from them to the feet of Christ... We see glimpses of God's light in the world of religions.. Yet we believe that all religious insights and experience have to be fully tested before God in Christ; and we see that this is true within as well as outside the Christian Church.." (The Madras Series, Authority of the Faith, vol. 1, pp. 184-185)

What then do we learn from Madras? We learn that a theology of mission for the world of today cannot afford to be too tolerant and uncritical of the cultures and religions of the world. Madras is realistic. It knew a world of demonic disharmony, and man's sin and God's judgment on untruth. But it also knew humility. It confessed that the judgment of God falls on the Christian too, and the church. The whole world stands before the judgment seat of Christ.

#### IV. Whitby, 1947, and Partnership in Mission.

After Madras 1938 came Whitby 1947, the fourth great ecumenical missionary conference. Its mood was very different from Madras. Madras met in the shadow of impending war, and distrusted man and his culture. It declared with neo-orthodoxy that God alone will judge and save. But Whitby was expectant and confident. The war was over. The younger churches had come of age. Christianity was no longer Western and limited. It was world-wide, and east and west together, surely, could reach the world for Christ. This new mood of hope and expectation found expression in the Whitby slogan, "Partnership in Obedience", which meant "Partnership in Mission".

A theological corollary of the new partnership was that theology could no longer remain Western. It must indigenize in the East, as it had in the West. But this new thrust in the theology of mission has set off a lively debate which is still raging. Is there really such a thing as a "Japanese theology", or a "Chinese native-colored theology", or an "original Korean theology". In general European theologians, and evangelical conservatives, and the neo-orthodox have said "No". But Asiatic and American theologians and liberals have said, "Yes". Actually the division is much more complex.

Chinese theological circles, for example have produced three general positions on the subject. (See Jonathan Tien-En Chao, "Some Ideas on the Direction of Chinese Theological Development" in Occasional Bulletin of the Missionary Research Library, XX, no. 6, Jul-Aug. 1969). There is the radical synergism of Wu Hwai-Chin and others who suggest that there is not really much difference between the Chinese and Christian idea of God and ethics, and who therefore suggests expressing Christianity in Chinese religious thought forms as the best way to make China Christian. To which conservative theologians like Charles Chao retort that instead of making China Christian this



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will more likely make Christianity Confucian; and that there need be no difference between Eastern and Western theology if both are based on the Bible. (Ibid, quoting Chao, Charles H., "Discussing 'Chinese Theological Thought' with Mr. Wu Huai-chan," *The Reformed Faith and Life*, XVIII, Jan-Mar. 1967, pp. 1-6). And there is also the more moderate position of theologians like Shoki (Hwang) Coe with his "text and context" theology (Coe, Shoke, "Text and Context", Northeast Asia Journal of Theology, I, vol. 1 (Mar. 1968, pp. 126-131), and Song Choan-seng of Tainan Theological College with his "theology of incarnation". As Jesus came to earth in human form, he suggests, so the gospel must come to China "incarnated" in the Chinese context, ~~but~~ but the difference between Christianity and other religions remains absolute, not relative. (Song, Choan-seng, "Inaugural Address", *T'ien Ch'iao*, Oct. 10, 1965; and "Obedience of Theology in Asia" in *Southeast Asia Journal of Theology*, II, vol. 2 Oct. 1960, pp. 7-15; and "The Witness to Christ in the World of Religions", *SEAJTh* II vol. 3, Jan. 1961, pp. 20-25).

European reactions to Asiatic indigenization attempts have been highly critical. Herwig Wagner's book Erstgestalten einer einheimischen Theologie in Sudindien (H. Wagner, Erstgestalten einer einheimischen Theologie in Sudindien: Ein Kapitel indischer Theologiegeschichte als kritischer Beitrag zur Definition von 'Einheimischer Theologie'. Munich, Chr. Kaiser Verlag, 1963) is the first serious Western appraisal of indigenous Indian theology, but it is also a slashing neo-orthodox critique of three Indian theologians--A. J. Appasamy, P. Chenchiah and V. Chakkerai--for attempting to reconcile the irreconcilable. He finds fault with Appasamy for unsuccessfully combining God's revelation in Christ with a bhakti-type mysticism of human response. He criticizes Chenchiah for confusing Christianity and yoga. And he is not satisfied with Chakkerai's efforts to reconcile mystic liberalism and dialectical, Biblical theology.

But Asiatic theologians, in turn, have not been afraid to argue back, even in Japan where for so many years neo-orthodoxy reigned supreme. Kazo Kitamori, for example, whose "theology of pain" is the most original and most Japanese theology yet to appear crosses swords both with liberals and Barthians. With liberals because they took the pain out of love and falsified the gospel. With Barthians because they transcendentalized the "pain of God" and isolated it in the Trinity. This "neglects something very important that Luther and Paul saw in the love of God, namely, the pain caused by God's care for the sinner", says Michalson in his summary of Kitamori's theology. (Carl Michalson, Japanese Contributions to Christian Theology, Phila. Westminster, 1960, p. 77). Equally important, to Kitamori's neo-orthodoxy, with its principle of discontinuity, fails to appreciate the importance of pain as a link between man and God, particularly between man in Japan and God. For Kitamori's theology of pain was forged in the pain and anguish of Japan's humiliating defeat. His is a theology of mission. Its purpose is to make Christianity real and relevant in contemporary Japan.

Another important Japanese theology of mission is the "theology of meaning" of Masatoshi Doi. He sees the restoration of meaning as the catalytic evangelistic principle which can make Christianity real to Japan; for modern Japan, he says, has lost its sense of meaning. "The Christian Mission," he writes, "has its roots in the ultimately meaningful event of Jesus as the Christ." (Masatoshi Doi, "Introduction to a Theology of Mission" in



Mrs. Vitale - typewriter. Fri. ~~17~~ 8<sup>30</sup> - 9<sup>00</sup>.

Jacques Rossel in *The Ecumenical Review* summarizes Barth's influence on the theology of Mission. In the first place, this understanding of revelation had 2 important consequences for Mission:  
1. Mission simply preaches the Gospel, & leaves it to God to create faith. It is not propaganda.  
2. Mission brings only the Gospel, not Christian culture. In the second place his understanding of eschatology renewed the concept of a world (and a church) under judgment. In the third place Barth's understanding of faith added a new note of humility to Mission. It is not in our power to bring people to Christ. This is the work of the Spirit. ("From a Theology of Crisis to a Theology of Revolution" Karl Barth, *Ecumenical Review*, vol. XXI, No. 3, July 1969, pp. 204-207). This radical criticism of culture & religion as "man-made makeshifts" was widely opposed by many Asian Theologians - but it decisively shaped the church's theology of mission for decades. ("From a Theol.")



Studies in the Christian Religion, Doshisha U. Kyoto, XXXIII, no. 4, March 1965, pp. 1-5; and Imi no Shingaku (Theology of Meaning), Tokyo, Nihon Kirisuto Kyodan Shuppanbu, 1963)

There are voices raised in criticism of the new emphasis on indigenization. One of the most thought-provoking is Arend Th. van Leeuwen, in his Christianity in world History (London, Edinburgh House Press, 1964). Instead of apologizing for Western cultural elements in Christianity, van Leeuwen replies that there is no turning back of history and that actually its westernization strengthened rather than weakened the faith. As for recent attempts to indigenize theology, he warns, "There is a real danger that a Church beset with too tender a conscience about her foreign origin and character may waste her energies in adapting herself to aspects of an indigenous culture already consigned to the past and doomed to become out of date."

I would agree that there is no particular need for an "Eastern theology" to be set against and contrasted with "Western theology". But I submit that the case made at Whitby for "partnership in mission" is still valid. Today's theology of mission needs both East and West. It will be a theology to which all parts of the world have contributed their insights, a theology, moreover, accomodating itself to special presentation and adaptation to different cultures in different areas, even as the Bible itself must be translated into the differing languages of the world.

Conclusion. In closing, therefore, let me say again that I believe the abiding pattern of the theology of mission for our day will be a woven pattern, not made of one thin thread only selected from a single theologian's theories, nor from one church alone. It will be ecumenical, drawing its major strengthening strands from the four greatest missionary councils of our century, composed of men from all countries and all churches, but led by one Spirit.

From Whitby 1947 will come a partnership in mission and theology, with the East learning from the West, and the West listening to the East, and both together witnessing to the whole world. From Madras 1938 will come the reminder that partnership is not enough. The mission is God's, not ours, and East and West must listen first to God, not to each other, for all are under judgment. Jerusalem 1928 will quickly add that God is love, not doom; and that man has his duty to his neighbor as well as to his God. And first, last and always, Edinburgh 1910 will insist that the pattern is not for us to make to our own fancy, but that God's pattern of mission for tomorrow will not be false to his revelation already given in Jesus Christ as revealed in Scripture.

In a word: Whitby stands for partnership; and Madras for God. Jerusalem adds compassion and social action; and Edinburgh stands for the eternal gospel and the good news of salvation. These are the great and enduring strands out of which our theology of mission for today must be woven.

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October 17, 1969



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"The Children whom the Lord hath given"---Isa. 8:18

## The Churches of the Philippines

It is probably still true, as ~~was said~~ it was ten years ago (1969) that the Philippines has the greatest "variety of number of separate Christian groups" of any country in Asia (D. Elwood) in "Studies in Philippine Church History" (p. 386). It has ~~the~~ its largest Protestant church, <sup>have million members</sup> is ~~about~~ the Asipayan (or Philip's Redeemed) Church is almost unknown outside the Philippines, and the islands are full of small, ~~separate~~ <sup>largely independent</sup> groups with such strange names as "Holy Church of the Rose", "Pontifical Army of St. Michael", "The Sons of God of Caloocan City" who test their members by having a cross over a candidate's head, and if it moves, he is chosen by the Spirit. the Universal Family of Yahweh, ~~which~~ <sup>was said</sup> of Catholic Apostles <sup>inspired by the Holy Spirit.</sup> (D. Elwood in "Studies...") In fact there are <sup>documented in the Philippines</sup> 350 different Protestant <sup>sectors</sup> groups ~~scattered~~ <sup>in the Philippines</sup> ~~in the 700 islands~~

One reason, of course, for such diversity is that the Philippine nation is ~~so thick with~~ <sup>so thick with</sup> ~~up of a rich~~ <sup>up of a rich</sup> ~~so richly~~ <sup>so richly</sup> ~~diversified.~~ <sup>diversified.</sup> It is ~~comprised~~ <sup>comprised</sup> ~~by the seas~~ <sup>by the seas</sup> ~~into 700~~ <sup>into 700</sup> ~~islands,~~ <sup>islands,</sup> ~~by language~~ <sup>by language</sup> ~~into some~~ <sup>into some</sup> ~~67~~ <sup>94</sup> ~~different~~ <sup>different</sup> ~~languages~~ <sup>languages</sup> (MARC) and by racial or cultural differences into over 50 ethnic groups. Economically, there are the rich (3%), the comfortable middle class (15%), the common people (50%) and the very poor (2%). (Holt, p. 536). ~~Historically,~~ <sup>Historically,</sup> "The Philippines", Holt has also played its part in contributing to this diversity. ~~But~~ <sup>But</sup> "The Philippines", writes Ralph Tollman (Holt, p. 525) "are like an onion 'the thin outside skin... is American'. It was in the American period (1898-1946) that Protestantism came to the islands. But 'feel of the outside skin of the onion and the next layer is Spanish'. Spain ruled the islands for almost four centuries (1521-1898) and that is why the Philippines are almost 83% Roman Catholic today. But if you 'feel of the Spanish layer you come to the core of Filipino life, which is Malay-Indonesian'. To this core, ~~most~~ <sup>most</sup> of the superstitions in the semi-~~en~~ <sup>en</sup> cults can be traced.



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"The Children whom the Lord hath given"---Isa. 8:18

## ~~Five~~ Five major branches of Christianity in the Philippines

Christianity in the Philippines may be best described as ~~being~~ divided into ~~four~~ major branches, a tree with a Roman Catholic trunk, but has now branched out into four different non-Roman directions:—

1. The Independent Catholics. These mainly belong to the huge Abo Aghayain Chh ~~which broke away as an independent denomination~~ in 1801 started as a Catholic protest against Spanish by nationalist Filipinos by large groups of Filipino Catholics against Spanish Colonialism and the Spanish Roman Catholic ~~which~~ hierarchy which supported it. ~~The~~ leader of the movement, Gen. Aguinaldo appointed a Filipino priest, Fr. Gregorio Aguirre. It is named for its leader, Fr. ~~Gregorio Aguirre~~ Gregorio Aguirre, chaplain of the the fighting army, who led them to ~~for~~ an independent Catholic church. Under ~~the~~ when the Americans defeated Spain 1898 against the Spanish. When the Americans defeated Spain in 1898, the ~~Abo~~ Aghayain Chh turned its attention for a while ~~under~~ under the influence of the American governor-general William Howard Taft, who later became the U.S. president. But in 1948 the ~~the~~ the Philippine Episcopal ~~split~~ split the Aghayain leaders back toward Protestant orthodoxy, and the church is now considered Protestant, and is a member of the Philippine National Christi. Council.
2. The Evangelical Protestants. The first ~~Protestant~~ The first Protestant mission to the Philippines was an American Presbyterian James Rogers, in 1899. Presbyterians became the fastest growing and largest of the many Protestant churches planted in the American ~~note~~ period. In ~~1929~~ 1929 a church union movement began to bring the major Protestant denominations into a united church, which by 1948 had ~~been~~ been joined the United Ch. of Christ in the Philippines, which brought together the Presbyterians, the United Evangelical Ch. ~~the~~ the United Brethren and Congregationalists. Later the Philippine Disc. of Christ, and a smaller Meth body, the Philippine Methodists. The United Methodist, American Baptists and Episcopal, and Lutheran churches did not join, in ~~the~~ it had but cooperate in the NCC as ecumenical Protestant



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3. The Independent Protestants. ~~Of the~~ Two groups of churches may be considered "independent Protestants", ~~one group are independent~~ the one, the nationally nationalistically or individualistically independent; and the other, those who for theological or ecclesiastical reasons, are not members of the Philippine National Christian Council.

The largest church in this category, <sup>the Iglesia in Cristo,</sup> belongs to the first group of churches, nationalistic churches with that is those who are independent of foreign influence, and are usually found under the strong ~~religious~~ leadership of a single, gifted religious leader. In the case of the Iglesia in Cristo, the leader was Felix Manalo, <sup>(1857-1963)</sup> the <sup>church in this</sup> therefore called ~~Masakista~~ <sup>Manalo, who</sup> is therefore often called <sup>Manalohan</sup> Manalohan <sup>is whose introduction into the church in 1865 was committed from the beginning by duty to an open air doctrine better in the</sup>.

<sup>by the witness in Christ mentioned in Rev. 7:2 & the angel from the east.</sup>  
Because of its size (it is three times as large as the largest ecumenical Prot. chh, the UCCP), <sup>the largest ecumenical Prot. chh, the UCCP,</sup> it has become a significant factor in Philippine politics for its members are disciplined to vote as they are told by the chh. <sup>the largest ecumenical Prot. chh, the UCCP,</sup> its theology, however, <sup>is its</sup> makes <sup>it</sup> other Protestants uneasy about its relationships to the Christian community. (See A. Sanders, in Studies in Philippine and Asian History, pp. 350-365)

The second group in this category are the many <sup>churches of missions</sup> who though not members of the NCC, are <sup>evangelical in theology.</sup> ~~Part are~~ Some are suspicious of the ecumenical movement; others simply prefer their own independence. They include the ~~large~~ <sup>Protestant</sup> Church Missionary Alliance, the Conservative Baptists and a considerable number of para-church organizations like the Far East Broadcasting Co. They belong to the Philippine Council of Independent Churches.

# Holt Adoption Program, Inc.

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Harry Holt, Founder

"The Children whom the Lord hath given"---Isa. 8:18

Philippines

4. Cults and Sects ~~There are many other bodies which~~ A faith group consists of the many sects which are usually only marginally Christian, and ~~usually~~ which cannot be classified as either Catholic or Protestant. Some of the strange & heretical cults mentioned above could be included here.

Chh Growth. From 1914 to 1957 ~~the~~ Protestant community grew more than twice as fast as the population (Litanette). Since 1957, however, the increase has been ~~from~~ even more dramatic. A survey in 1989 reports that from 1957 to 1979 Protestants have been increasing 20 times as fast as the population. This was mostly due to conversions from nominal Catholics & Aglipayans. ~~The~~ Some of the fastest growing denominations, the report states, were the Four Square Chh, the Assembly of God & the Southern Baptists. (Marc. 89).

The largest ~~denominations~~ <sup>Christian groups</sup> in the Philippines are:



The Philippines - a land of 700 islands  
 67 languages [50 ethnic groups] [94 languages - more]

Four classes of society (rich - 3%  
 middle - 15%  
 Common man - 80% - Hoke p. 538.

Low income (5% of pop. receive 2% of net. inc. from - 2%)

History - 1521 Magellan + Spain (about 400 yrs.)  
 1585 first RC mission. With 45 yrs. Phil. was nominally RC.  
 1898 Adm. Dewey + USA. 1899 first Prot. mission, James B. Rodgers + Presb.  
 1946 - Independence.

1901 - a classic unity agreement - the two-pole Union.  
 Meth. only - N. of Manila  
 Irish. S. of Manila + eastern Visayas  
 A. Bapt. W. Visayas  
 Cops. E. of Mindanao  
 Un. + Miss. Mt. west. Mindanao  
 Open - Manila -  
 7<sup>th</sup> Day Adv. - Spanish did not enter.

United Ch.  
 Fast growth, club growth - but by 1925 were int. in Union - United English Ch (2/3 Presb.) -  
 with United Brethren, Cops + 1948. Un. Ch of X't Phil. - added Meth. + Presb. of X't.  
 Not joining - American Bapt + Methodists.  
 1951 - 96,261 members  
 1966 145,464 "

Guilt + Indig. Group  
 Iglesia ni Cristo - 430,000 (3 times size of largest Prot. denom. - UCC.) 1902.  
 "Simplistic, syncretistic, militant + nationalistic" Flanillo - the "angel" for the east" of Rev. 7:2.

Aglypang - started by Gregorio Aglypang, Filipino priest - chaplain to rebel vs. Spain Excomm. 1899.  
 - Ralph Tolliver in Hoke, ed. Ch. in Asia.

Largest Ch. denom  
 Catholics 34,700,000  
 Aglypang - 1,800,000  
 [Iglesia ni Cristo] 500,000  
 United Ch. of Christ in Phil. 360,000  
 United Methodists 280,000  
 Seventh Day Adventists 266,000  
 Baptists (6 groups) 206,000  
 Ch. of God (all groups) 150,000  
 English Methodists (Indep.) 142,000  
 Un. + Mission. Alliance 90,000  
 United Ch. of Christ 250,000 82,700

Assemblies of God 80,000

1,800,000  
 18  
 365

MARC, Country Profiles. World Vby: Eastern Asia 1979

Population 46,300,000 (1979)  
Religion: RC - 83%  
Indep. (Catholic) - 4%  
Prot. 4%  
Islam 4%  
Animism etc. - 5%.

83  
~~55~~% literate (45% in English).

Two chh Councils

NCC - 4 P. - Uni. Ch. & Chrit  
Philippine Baptist  
Episcopal, Lutheran, Methodist

Philippine Council of Churches: 11 denom.; 24 assoc. (mostly para-chh).

Chh growth: 1914-1957. <sup>twice</sup> ~~20%~~ faster than natl. pop. } p. 119.  
1957-1980 - ~~12%~~ 20% faster -

Over 100 Prot seminaries - Bible Institutes (p. 120).

graduate level: Union Theol. Sem. (ecumenical)  
College of Theology of Silliman U. (ecumenical)  
St. Andrews Th. Sem. (Episcopal)  
College of Theol. & Central Phil. U. (Baptist)  
FEBIAS Bible College (indip.)  
Asia Theol. Sem. (evangelical).

249 foreign missionaries - p. 121.



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Douglas J. Elwood, "Varieties of Christianity in the Philippines", in *Q. Anderson*. *Studies in Philippine Church Hist.* 1969, Cornell pp. 364 - 386.

1968 - Total num. Roman Catholics 3,500,000 or 12%.

5 distinct branches of Christianity: Roman Catholic 82%

Independent Catholics (Aghay + Inst. Ep.) (in UCC)

Governmental Protestants: UCCP, United Meth., Philippine Baptist Conv., Phil. Episk. Church, etc.

Independent Protestants (incl. Iglesia ni Cristo 400,000)

Protestants - 1,000,000 or 3%

Non-Catholic Christians - 1,350,000 or 47%

UCC - 274,000 or about 20% of non-Cath. Chr. but 2,500,000 Constituent.

Indep. Protestant - 1,076,000 or 80%

Philippine Council of Fundamental Evangelical Churches -

Conservative Bapt., X. & M. A.C.C., Inter. variety, FE Br. Co., OMF

Philippines has greatest variety & number of separate den. groups than any other Asian country with possible exception of Japan.

35,000 ✓  
70,000 ✓  
280,000  
360,000  
140,000 ✓  
6,000 ✓  
82,000 ✓  
8,000 ✓

981

DS 33 - THEOLOGIES OF MISSION

Fall 1984

This doctoral seminar will center on theologies of mission with special emphasis on twentieth century trends in Conciliar (mainline) Protestantism, Evangelical (conservative or independent) Protestantism, and Roman Catholicism. A research subject will be assigned to each student, open to negotiation, for preparation and presentation to the seminar for discussion led by the student. In the light of the discussion the paper may be amended before the end of the term.

The seminars will explore the theologies of the Councils from New York 1900 to Vancouver 1982 of the IMC the WCC; the evangelicall conferences from Chicago 1960 to Pattaya 1980; and the papal encyclicals on missions and Roman Catholic pronouncements on mission from Vatican II 1965, Medellin 1966 and Puebla 1979 with some attention to recent Vatican reactions to liberation theology. Recommended preliminary reading: Rodger C. Bassham, Mission Theology: 1948-1975.. Ecumenical, Evangelical and Roman Catholic.

A parallel line of inquiry should be selective studies of representative theologians, such as, to name a few:

Conciliar Protestant--Speer, Hocking, Bavinck, Kraemer, Hoekendijk, Blauw, Newbigin, Warren and Mott.

Evangelical Protestant - Conn, Glasser, McGavran, Lindsell, Wagner, Strachan, Sider and Stott.

Roman Catholic - Comblin, Gutierrez, Schmidlin, Rahner, Vicedom, Congar, Seumois, Buhlmann...

Of equal importance are the contributions to missiology of such third world voices as M.M. Thomas, Raymond Panikkar, Orlando Costas, D.T. Niles, C.S. Song, S.J. Samartha, Byung Kato, John Mbiti, Toyohiko Kagawa and Kosuke Koyama...

Any of the above would be suitable subjects for research and presentation. Or suggest others. Special care should be taken in preparation of a bibliography.

Attendance at the three Student Missions Lectures by Prof. Hulmes, October 1 and 2 is required in lieu of that week's seminar period. Attendance at at least two of Prof. A.L. Bashan's lectures Nov. 27 and 29 is also required on the same basis.

Recommended general reading on mission theology:

G.H. Anderson, The Theology of the Christian Mission. 1961

Wilhelm Anderson, Towards a Theology of Mission. 1955

G.H. Anderson & T. Stransky, Mission Trends #3: Third World Theologies. 1976

D. Senior & Carroll Stuhlmuehler, The Biblical Foundations for Mission. 1983

A. Glasser & D. McGavran, Contemporary Theologies of Mission. 1983

Bibliographical reference: G.H. Anderson, Bibliography of the Theology of Missions in the Twentieth Century, 3rd. ed., N.Y. 1966.



## "Toward a Contemporary Theology of Missions"

Some time ago I was asked to speak on "The Christian Mission: Its Motive and Its Task", which is another way of leading in to the subject of tonight's lecture: "Toward a Contemporary Theology of Christian Mission". For it is out of ~~the~~ one's theology of mission, subconscious or expressed, that motive for mission springs to life, and the missionary task becomes defined.

For example, there was a time not too long ago, when a group like this at Wooster College would have felt no need to ask for a lecture entitled "Toward a Contemporary Theology of Missions". They already had me. They didn't need to ask why they had missionaries, and what missionaries were supposed to do. It was simple, <sup>and</sup> <sup>overwhelmingly urgent</sup> ~~as important as~~ ~~life and death~~ ~~millions upon millions~~. It was as simple as the command of Christ - the Great Commission - and as urgent as life and death. For millions upon millions

Dr. Samuel Hugh Moffett, missionary to China under the Presbyterian Church in the U. S. A., was on the faculty of Nanking Theological Seminary and is currently at Princeton University.

This speech is one of a series delivered at the Division Assembly held at the Royal York Hotel, Toronto, Canada, January 3-6, 1952, by the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. and its related boards in Canada.

Additional copies may be obtained from:

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THERE was a time when Christians didn't feel the need to <sup>examine and</sup> re-examine the Christian Mission. They didn't need to ask why they had missionaries, and what missionaries were supposed to do. It was almost axiomatic. It was simple, and dangerous, and overwhelmingly urgent. It was as simple as the command of Christ, and as urgent as life and death. For, millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that, the Church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

<sup>That is the classic, and most familiar theology of missions - the salvationist theology.</sup>  
If you are expecting me to <sup>ridicule that challenge,</sup> I am going to disappoint you. It has never seemed ridiculous to me. As a matter of fact, in large measure it was the challenge which sent me to the mission field. <sup>But you know as well as I that there came a day of the shaking of the foundations.</sup> The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more.

So the challenge changed. The Jerusalem Conference of the International Missionary Council said: "Our fathers were impressed with horror that men should die without Christ; we are equally impressed with horror that they should live without Christ." It was a shift of balance, really, more than a denial—a strategic withdrawal to what was considered firmer ground. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever given them a chance. <sup>No one gives them justice</sup> No one has ever helped them to the life abundant that Jesus came to give them. <sup>This</sup> was a challenge to a future in history—a future without hunger and without hate, without sickness and without tears, where all men are brothers, <sup>and the nations shall study war no more.</sup> <sup>all women sisters, whose justice rolls down like the waters</sup> and the nations shall study war no more. So the Church went forth to build the Kingdom. <sup>That is the second, the more modern theology of missions - the theology of the KINGDOM! In its most popular form it is called LIBERATION THEOL.</sup>

I do not intend to ridicule this view either. It has never seemed ridiculous to me to feed the hungry and heal the sick and work for peace. <sup>and justice</sup> But again you know as well as I how the paralysis of doubt struck once more. The foundations shook and the roof fell



Get message together. find appropriate

In fact, as I noted, it is the older, classical ~~salvations~~ theology of salvation, not the newer "Kingdom Theology" of the mainline churches that for the last twenty years has been the basic driving power behind ~~the~~ North American and ~~European~~ contemporary world mission outreach. ~~The~~ Contrary to popular church opinion, the number of overseas missionaries sent from North America across the world is not declining, ~~but~~ <sup>it</sup> continues to leap upward. In five years, from 1975 to 1979 overseas missionary personnel (~~on a per person basis~~ <sup>calculated</sup> ~~on a per person basis~~ <sup>on a per person basis</sup>) (calculated on a year of service per person basis) shot up from ca. 35,000 to 53,000 North Am. missionaries - an increase of 50%. That means that the North American missionary force is actually growing year ~~by~~ <sup>after</sup> year at an average rate three times that of the U.S. population. (Xty Today, 3/27/81)

That's ~~not~~ <sup>the</sup> good news. The bad news come from ~~our~~ <sup>the N.</sup> side of the American church scene - the mainline, ecumenical churches. The bad news is that ~~none~~ <sup>none</sup> of this dramatic explosion in contemporary N. American missions can be credited to the mainline churches (as denominations). The increase is <sup>mostly</sup> outside the religious establishment.

David Stone, ~~reported~~ executive of the United Chchs (Imperial) Board for World Ministries reported two years ago (1981) that: -

- ① The traditional missionary sending system is stronger than ever
- ② The foreign missionary force is at an all-time high.
- ③ [But] the center of gravity of Protestant missionary sending is shifting constantly away from the 'ecumenical' agencies toward conservative and fundamentalist ones.

Look at the stunning percentage decline in overseas career missionaries in the major denominations between 1972 - 1979:

1972 - 1979:	{	Episcopal Chrch - 79% decline
		UPCUSA - 72%
		all NEC
		Luth. Ch. in America - 70%
		United Ch. of Christ - 66%
		Methodist - 46%

By contrast, here are some statistics from churches outside the NEC -

- Southern Baptist + 88%
- Assemblies of God + 49%

~~The spread of funds and the battles of the kingdom. The question is, Do we really need to separate these two theories of mission.~~



Actually, in basic Theological motivation and purpose, there is not much difference between the sowers of seeds and the builders of the kingdom. <sup>Their Theological substructures may be very different - one concerned with the other's behavior - but</sup> In both the motive is love. ~~The first~~ <sup>One</sup> is a concentration ~~of~~ <sup>on</sup> love for individuals, and ~~for~~ <sup>concern</sup> for each human being's eternal welfare. The other is more generalized - a love for all humanity, ~~for the whole human race,~~ and concern for its present well-being. But I am beginning to question just how far love <sup>should be</sup> ~~is~~ <sup>the</sup> theological motive of the Christian mission. Was it the motive in the original mission of the church?

Beginning in the early 1950s, there arose ~~a~~ <sup>in</sup> theological ~~crises~~ a search for a deeper Theological base for mission, <sup>a mission based</sup> ~~a~~ ~~base that might bring both wings of the separated wings~~ ~~of~~ <sup>on</sup> not <sup>our</sup> love for individuals, and not <sup>on</sup> ~~our~~ love of the church, nor <sup>our</sup> ~~our~~ love for all humanity in ~~a~~ <sup>this</sup> ~~disordered~~ ~~world~~ - but a mission based squarely on God's love, not ours. Some have called this a new missionary theology - and of course love is fundamental....

have given it the name Missio Dei Theology: "Mission of God Theology." Unfortunately it has produced so many contradictory interpretations that ~~it is useless~~ Missio Dei is virtually useless as a defining term:

To some it means that missio is God at work in the world independent of the church - as in the other world religions - Hinduism, Buddhism, Islam. That is partly true - the Christian need never be afraid or surprised to find the true, the good and the beautiful in the other higher religions. My father, who was a strict old-school Presbyterian and very orthodox ~~had~~ <sup>kept</sup> a small statue of Buddha in his study. Korean pastors were usually shocked. And father would say. "It is beautiful, though not it. You should be proud of everything beautiful in your own wonderful national heritage. But remember. That is not Jesus Christ. And Buddha is not the Son." Any ~~interpretation~~ <sup>form</sup> of Missio Dei Theology which by-passes the incarnate Son, the Son Jesus Christ, for other "Names" - however good, & true and beautiful they may be - runs the fearful risk of



demonizing what is good and true and beautiful, which was  
 of course, the "original sin". Geop Vicedom, in his  
 book <sup>Mission of God</sup> ~~Mission Dei~~ which first popularized the term <sup>Mission Dei</sup>, recognized  
 this ~~clearly~~, <sup>He warned that we cannot</sup> ~~He does not~~ minimize the power of evil, even  
 in the higher religions, <sup>(a power)</sup> which can "turn everything base into  
 light and permits everything good." "That is why," he  
 writes, ~~that~~ Jesus understood the lordship of God and the  
 purpose of His sending to be this, that the work of the  
 devil must be destroyed and the prince of this world must  
 be judged (John 3:8; John 16:11) To <sup>be added.</sup> this we must cling even  
 at the risk of being fundamentalistic; (pp. 18, 20).

Vicedom's

<sup>which was</sup> ~~his~~ own interpretation of "mission of God" theology,  
 and the interpretation endorsed at the important missionary consultation  
 at Willupen in 1952 (See H.H. Rosin, Mission Dei, Leiden, Inter-university  
 Inst. for Psychological Research, n.d.) is not multi-religious ~~but~~ mission,  
 but God's mission <sup>thru</sup> Jesus Christ and the Chh. (pp. 5-6, 92-96).

7 It appreciates truth wherever truth is found, but its mission →  
 like the theology of the savior of souls, <sup>both begin with love!</sup> and <sup>the theology</sup> of the  
 builders of the Kingdom, <sup>too,</sup> God's mission, begins with love, but  
 it is God's love, not ours. It was His love that started the mission.

centers in the truth as revealed in the one who said, "I am the truth." It is Christ-centered.

~~There are many depictions of Christian mission~~  
Put very simply, the Christian's world mission is to break through any barrier that separates any part of the world from Jesus Christ, and tell the good news about Him to anyone who will listen, in any possible way that they can understand. It is "holistic" - "any possible way"

It is Christ-centered, but it begins with ~~God~~ the love of God the Father. Love is fundamental - I cannot deny that. "For God so loved the world..." (p.2a)



in. Wars, depressions, brutalities, <sup>and</sup> <sup>corruptions</sup> in a disheartening crescendo of defeat—and <sup>as</sup> this within what too many had believed was the Kingdom, western civilization. The Kingdom refused to stay built, and the builders began to lose hope. <sup>Even the revolution</sup>

Those have been the two familiar symbols of the missionary: the saviors of souls, and the builders of the Kingdom. The problem of our time is that neither is quite able to carry all Christendom with <sup>him</sup> it to the Mission. - to p. 3 ->

3 > Actually, in basic motivation, there is not much difference between the saviors of souls and the builders of the Kingdom. In both the motive is love. But I am beginning to question just how far love is the motive of the Christian Mission. Was it the motive in the original mission of the Church?

Of course, love is fundamental. It was love that started the mission. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." But that was the love of God, the Father. The missionary was God the Son. <sup>What is the missionary motive?</sup> Of course, I am not preparing to deny that it was love that brought Christ into the world on His mission of reconciliation. However, it may be worth noting that the Bible does not say so. It is full of His love for <sup>the world</sup> men, a compassion that knows no bounds, but where are we told that He came to the world because He loved it? Insofar as the Bible distinguishes between the Son and the Father in reference to the mission, it tells us that the Father founds the mission because He loves, the Son goes on the mission because He is sent. The motive of the Son, the missionary, is *obedience*.

Look at the glimpse Paul gives us into the mind of Christ before the mission. The lesson is not love, but humility and obedience, "even unto the death of the cross." (Phil. 2:5-8). He loves the world, of course, but He goes because He is sent. He loves the whole world, but He goes to the Jews because He is sent. That is the only explanation He gives of the narrowness of His mission: "I am not sent but to the lost sheep in Israel." He loves the world enough to die for it, but He goes to the cross because He is sent: "Not my will, but thine, be done." The insistent, compelling motive of the mission is

obedienco. God is love, but it is <sup>was what's</sup> obedience that forged and focussed and incarnated that love into a mission. <sup>His mission - but also ours, in the light of the Great Commission - was sent to the apostles. As the Father sent me, so sent I you.</sup>

The lesson is absolutely the same when we turn to the apostles, the first missionaries of the Church. Was it love for a despised and rejected race that sent Philip to the Ethiopians? Not according to the record. "The angel of the Lord spake unto Philip, 'Arise and go.'" And he went. Was it love that sent Peter to the proud and unclean, to the centurion? Not according to the record. "The spirit said unto him, 'Arise and go' . . ." And he went.

Was it a passion for millions of lost Gentile souls, dying without hope and without Christ, that made Paul the apostle to the Gentiles? He loved his own people too much for that. <sup>It was</sup> <sup>obedience</sup> made him a missionary. "Separate me Barnabas and Saul," says the Spirit, <sup>and</sup> <sup>obedience</sup> sent him, almost reluctantly, <sup>to</sup> the Gentiles. "The Lord commanded me, saying, 'I have set thee to be a light of the Gentiles.'" In the strange new world of the Bible, apostles and missionaries are made not by looking at the world in love, but by listening to God in obedience. <sup>They go in love, but they go because they obey.</sup>

At this point most of us are inclined to change the subject in embarrassment and go on to more practical things like techniques and methods, and campaigns and appeals. How can we wait around for missionaries to listen to the voice of God? I remember a girl in college who was earnest and intense and desperately wanted to go as a missionary to Africa. But God had not called her. There were no voices, no visions, and this inexplicable silence on the part of God was making her almost ill with anxiety. So one night, a tough-minded, realistic friend of mine stepped in to take a hand. She gathered a group of girls together, robed them all in white sheets, and at midnight stole into the troubled girl's room, moaning in hollow tones, "Come to Africa. Come to Africa."

Don't laugh at the poor girl, waiting for the voice of God. She was as much right as wrong: wrong in her stereotyped ideas of how God speaks, but completely right in believing that without the positive assurance of God's leading she would never be a missionary, even if she did go to Africa. In a



sense, we are only dressing ourselves up in white sheets and stealing upon the unwary, when we settle for the presentation of a lesser motive..

✓ Weigh carefully all the hundreds of other factors: Christian <sup>compassion, love & justice</sup> love, desperate need, health, talent, strategy, Scripture itself. I would not dare to minimize their importance. But not all of them together can properly send ~~the~~ <sup>them</sup> Christian to ~~his~~ <sup>their</sup> mission until they can gather from ~~them~~ <sup>these subordinates</sup>, as did Paul from ~~the~~ <sup>a</sup> vision at Troas, the assurance that the Lord has called ~~him~~ <sup>us</sup> to preach the gospel, not where ~~they~~ <sup>is</sup> is, but there where God sends ~~him~~ <sup>us</sup>.

[Last week] I heard a very great missionary speak movingly of the Christian mission as "a war of amazing kindness." As I read the book of the Acts of the Apostles, another phrase comes to mind. It is also "a war of amazing assurance," the assurance that God has spoken, and we obey. The motive is obedience.

And what is the task? What does the missionary do over there? Well, <sup>if we do so where God calls us to go</sup> he'd better do what God tells him to do. I am beginning to think that at least one reason why I was thrown out of China as an embezzler was for doing what God did *not* tell me to do. Let me hasten to add that I didn't really embezzle. All I did was keep the books as treasurer for mission and presbytery, but I was an American with financial responsibilities, and that is all the Communists needed to slap an embezzlement charge on me. I can tell you now with all the great clarity of hindsight that God had not called me to keep financial records. It was the best lesson I have ever had on the urgency of the need for transfer of authority to the younger Church.

After all, that is what God sends us to do. The task is <sup>to build a</sup> to build up the Church. It is the essential task that sets apart the missionary from all other callings. He goes from a church that is able to send, like Antioch, to a land that has no church, or to a church that <sup>has</sup> <sup>is</sup> not yet able to <sup>take its full</sup> take its full place in the mission. [I still like the classical definition of the full church: self-governing, self-propagating and self-supporting.] <sup>And what about (is a w)</sup> <sup>The church to</sup>

<sup>even like the topic</sup> The crucial question is: How do we build such a church? I don't want to be trapped here on the horns of the usual dilemma: How are you going to

3  
Does he really love us...  
build that church, by saving souls, or by saving society? When did God tell us to do either one? I can't save souls. Souls are saved by the Holy Spirit. And I can't save society. Society will be saved, and the Kingdom built, only by the Triumphant Christ. The missionary is not sent out to be God. He is sent out only to obey Him. And I think God sends us, as He sent his first missionaries, to witness and to serve. It is as simple—and as difficult—as that. First, witness. Tell the good news. That is something, God says, that you can do about saving souls, and He will do the rest. <sup>He is the Lord of salvation</sup> And second, serve. Help others in love, as you are able. That is something you can do for society, and He will do the rest. <sup>He is the Lord of history</sup> The savior of souls and the builder of the Kingdom must learn obedience in these two simple tasks. That is the way the Church is built.

The first task is witness. Tell the good news. That is the useless side of Christianity, our Communist friends liked to tell us. "Look at us," they said. "We get results: land reform, economic justice, and an end to feudalism. What does the Church do for the people? It talks!" I <sup>once saw</sup> have just seen a new release from the Far Eastern Joint Office of the Division of Foreign Missions <sup>quoting</sup> a Chinese Communist listing of the order of importance of various occupations. It <sup>begins</sup> begins with soldiers, then moved on through a long list of professions in a descending order of usefulness, until it <sup>comes</sup> comes to a dismal end with "prostitutes and missionaries."

The Christian must reply that in the sense those Communists understood "usefulness," our main task is not to be useful at all. They were interested in the Church only as a tool in building up a new China. But the Church belongs to God and not to man, <sup>and the mission is God's mission</sup> and it is not intended to become the tool of any social order—imperialist, or capitalist, or communist. You remember how the Jews wanted to use Jesus as a tool in building up a new Israel. They wanted to make Him king, and He would have made a very good king. But He refused. He said, "I came into the world to bear witness to the truth."

We are simply not sent to build the Church into a useful tool for society. We are sent to tell the truth. I don't base my answer to the question, "Do we need the Church?" on any long list of Chris-



tianity's contributions to civilization. I am a Christian, not because the Church brought schools and education to England, or the eight-hour working day to America, or ploughs to India, or modern medicine to China. All that is true, but that is not why I am a Christian. I am a Christian, and I belong to the Church, because from the days of the apostles men have been proclaiming a truth that changed history and that changed my life: that Jesus Christ lived and died and rose again. How is the Church built but by Christians? And how are Christians made but by Jesus Christ? And how can they know Him if they are not told of Him? There is no greater mission than to bear witness to the saving, liberating gospel of the truth in Jesus Christ.

God's  
our  
to world  
Paul  
no present  
power

But Jesus also said, "I came not to be ministered unto, but to minister." The second task is service. It is not quite right to say that the missionary's main task is just to tell the truth. His task is to win men to the truth, in Christ, which is something far harder and more important. It is the beauty of Christian service that it makes Christian truth easier to believe. Service, the service, is the duty of witness.

Hu Shih once said that China has five great enemies; "poverty, disease, ignorance, greed, and disorder." A witness to truth that has no relevance to "poverty, disease, ignorance, greed, and disorder" will never win China for Christ, and it is no more a Christian witness than a Christ who scorned the poor and ignored the sick and refused to teach the ignorant is the Christ of the New Testament. The Church in China has been truer to its Lord than that, and I am proud of its record in leading the way in the struggle against these enemies.

Take the evil of poverty. It was a Christian who first directed the use of modern methods to combat the age-old curse of the river floods which sweep away every year thousands of tons of China's precious land. It was a Christian who first developed drought-resistant grain for North China to lift its farmers from the gnawing hunger of their uncertain struggle for existence.

Or take the fight against disease. Was it only coincidence that in 1945 all of Free China had only 130 civilian hospitals with over 20 beds, and of these 130 hospitals, 113 were Christian hospitals! And the

war against ignorance. Up until the war with Japan, one out of every four of China's college students was in a Christian college. I am proud that the Christian Church in China has made China's fight against these enemies a Christian fight.

And yet, from the Christian viewpoint, there is something wrong in saying that China's greatest enemies are poverty, disease, ignorance, greed, and disorder. Some years ago I read an account in *Newsweek* of three doctors, specialists at a medical school, who went into the hospital wards for some case illustrations for their lectures. One was a psychiatrist, and he found a patient suffering from a severe nervous breakdown. One was a skin specialist. He found a woman suffering from a bad skin disease. One was an expert on the stomach and digestive troubles. He found a patient with persistent diarrhea. No one noticed that the object lesson used by all three of the great specialists was the same woman, until an old country doctor, a general practitioner, glanced at her case history and cried: "Dementia, dermatitis, diarrhea! Why, this woman has pellagra!" And he was right. The others saw the symptoms. He knew the disease.

Perhaps we have done too much specializing in our diagnosis of the ills of the world. "Poverty, disease, ignorance, greed, and disorder"—all that is true. But there is a deeper ill than these, a sickness unto death which will never be cured by surface attacks on the lesser evils, any more than that woman's pellagra could have been cured by individual treatment for nervousness, skin disease, and diarrhea. The real disease, the disease that troubles the whole world, is sin. Ultimately, the trouble is not with the world, with our environment—that is the Communist diagnosis, and it is wrong. Ultimately, the trouble is with ourselves.

Here is the field of greatest service the missionary can render to the world. Here both sides of his great task become one. Here witness to truth becomes service, and the Church is built as weary sin-sick people turn to Jesus, our Lord and Saviour, who takes away the sin of the world.

But there is one hard fact that we had better face at this point, in conclusion. More people have turned to Communism in my lifetime than have

But there is one hard fact that we had better face at this point, in conclusion. More people have turned to Communism in my lifetime, and Pop. Tim's than have turned to Jesus Christ. There are as many people asking, Why is the Mission a failure?—as, What is its motive and task? Is the mission a failure? We have obeyed and gone out. We have witnessed and we have served. Why don't the people follow us?

Well, why should the people follow us? I am wondering if there is not still another final lesson in obedience that we must learn. Not long ago I heard a young pastor speak of the story of doubting Thomas. Why did the disciple insist on seeing the print of the nails; why did he thrust his hands into the wound in the side? It was more than simply to identify the Risen Lord. He wanted to be sure that the Lord who was asking him to follow was indeed the same Lord who had suffered for him. Only then did he follow.

Perhaps our trouble is that most of the world no longer identifies us with Christ. To most of the world, the symbol of the missionary is not even the saver of souls, or the builder of the Kingdom. It may be unjust, but to most of the world the symbol of the Christian missionary is a soft, white, rich Westerner. And why should the people follow that? They look at the Communist— and whatever else you say about the Communist, you must credit him with this—that he is ready to sacrifice and to suffer and die. Then people look at us who have lost the marks of suffering of our Lord. (What image will the Lord with missionaries bear?)

Do not misunderstand me. I do not ask to suffer. It is our Lord's suffering, not mine, that saves. But how can we ask the world to follow us to Jesus Christ until we are ready ourselves to follow Him? And He still says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." What have I really denied myself? What real cross do I bear?

It is "a war of amazing assurance," this mission of ours, but only in the obedience of suffering.

only when those who call themselves His disciples are willing to follow Christ even in the obedience of suffering.



D.S. 33. Mission Theology. Vol. II: - New York <sup>Union</sup> Conf. 1900

Most studies of 20<sup>th</sup> century missions begin with the year 1910, and the Edinburgh World Missionary Conference, or accommodate to secular historical analysis, and begin with 1914 and World War I, as the end of one age - the 19<sup>th</sup> c. and the beginning of another, the 20<sup>th</sup>.

But neither date lends itself easily to defining a transition in the theology of mission. Edinburgh 1910 made a conscious effort to avoid theological debate; and the theological implications of World War I were not significantly recognized until well into the second quarter of the 20<sup>th</sup> century.

So I would rather begin a discussion of 20<sup>th</sup> century mission theology with <sup>the year 1900 and</sup> a Missionary Conference often overlooked which conveniently for our purposes took place ~~at~~ ~~in~~ ~~the~~ ~~year~~ ~~1900,~~ ~~as~~ ~~the~~ ~~an~~ ~~old~~ ~~century~~ ~~was~~ passing and a new one was being born. It was the <sup>interdenominational</sup> ~~great~~ missionary conference

held in New York that year, and although in lasting results it was no match for Edinburgh 1910, in ~~a way~~ its own way it symbolized ~~the~~ the transition from <sup>the</sup> 19<sup>th</sup> century to the 20<sup>th</sup> in missions. Its ~~theory~~ was

19<sup>th</sup> century - all that was best in the theory that made the 19<sup>th</sup> century the "great century" of missions; but its name was a foreshadowing of

~~the single most~~ what became a dominating note in 20<sup>th</sup> century missions: <sup>1854 - Diff. Union Conf (America - 300)</sup>  
 ① London, 1858 "the first attempt at a world-wide missionary conf." (I, 22)  
 The second "ecumenical" missionary conf. ② NY 1900 - prepared by F.F. Gillinwood, 1846 - "I have had a hope that in the year 1858, 10 yrs. from the great London Conf., we might invite our brethren from all lands to a great 'ecumenical Conf. on Missions' - (I, 11)  
 It called itself The Ecumenical Missionary Conference, New York, 1900. It startled those N.Y. with a total attendance of 200,000 - 44% official delegates numbered only <sup>2,500</sup> ~~1,500~~ of whom 700 were missionaries (I, 60, 25)

For our purposes, it makes a better beginning for ~~the~~ discussion

of 20<sup>th</sup> century trends in missions theory than Edinburgh because New York spoke <sup>first</sup> ~~first~~ to theoretical issues, before taking up the strategies, and statistics and practical realities of mission. ~~So~~

~~So let's let me summarize the missions theory at prevailing~~

~~theory of missions at the~~ <sup>Ecumenical Conference on Foreign Missions</sup> ~~in 1900 as evidence by the~~ ~~the~~ ~~in~~ ~~New~~ ~~York.~~



True, one of the speakers at the opening session, Dr. Judson Smith, pointed out that unlike the Ecumenical Councils of the early chh, ~~there were~~ "We do not gather here .. as the fathers gathered at Nicea & at Chalcedon to define a creed or to fix a faith." - Nevertheless, the first major addresses of the Conference - after the formal addresses of welcome by <sup>an impressive array of dignitaries, ~~some other than the~~ <sup>three successive presidents of the U.S. - the</sup></sup> ex-president of the U.S., ~~the Hon.~~ Benjamin Harrison, ~~by~~ the incumbent President William McKinley, ~~and by~~ the Governor of the State of N.Y., Theodore Roosevelt, who was soon to become president - after these formalities were observed - the first issues addressed were issues of faith & theology. The Baptist theologian Augustus H. Strong spoke on "The Authority and Purpose of Foreign Missions" - as did also an English Methodist (Henry Chapman), <sup>and</sup> an American Methodist Bishop (E.R. Hendrix). Hudson Taylor of China addressed the great gathering at Carnegie Hall on the subject "The Source of Power" for mission. And Robt. E. Speer, the outstanding mission statesman of the Presbyterian chh well up into the mid-20<sup>th</sup> c., spoke on "The Supreme & Determining

Aim" of foreign missions. In fact, in summing up his impressions of the Conference at the end, ~~so~~ the Speer said that despite its useful and important ~~practical~~ emphasis on the practical details of the missionary work, the Conference was so thoroughly

<sup>I. 62</sup> theological in its orientation that ~~both~~ "it cannot be said there will never be a Conference on doctrine so truly ecumenical as this... it is probable that there will not

be one in this generation. Not because doctrine has come to be regarded as

<sup>I. 62</sup> of no consequence. <sup>I. 63</sup> The delegates to this Conference probably held to their intellectual convictions with a tenacity and exactness never surpassed. But in some way the proportions of life have been righting themselves, and men perceive in their common purposes toward mankind, and in their common love toward Christ, and their common faith toward God, a power of union not to be annulled by their diverse opinions on subjects which, however important, are yet less important than their common purposes, and love, and faith." (I. 62f.).



# Theology of N.Y. 1900

Barth's categories (p. 8 f.)

or

## 1 Theological basis of understanding mission.

- Obedience to Great Commission
- Church planting
- Church growth
- Participating in God's work in history
- Humanizing the world
- Trinitarian motif (missio dei).

## 2. Church-Mission Relations.

- Complete separation
- Church is mission.
- Relation

## 3. Evangelism / Social Action

- Both are essential (ecumenical)
- Evangelical - both
- evangelistic priority

/"the salvation of hum race

## 4. Christianity and Other Faiths

## 5. Mission and Unity.

Not reorganized (Harrison, p 54)  
 Wm. R. McWhorter (Chair, America Bapt) "After N.Y., we can never doubt ourselves to be one I. 58  
 Spear" [This Conf.] demonstrated the essential unity of the evangelical churches" I. 63

Speer, 'Its (NY 1400) reaffirmation of faith in the fundamental  
conceptions of the gospel startled many who had supposed that  
the Chh had departed from these foundations" - (I. 59)  
" Christological - "The name of Jesus was clear every name...  
[Lear] purpose was declared to be to proclaim

## Catepones

### 1. Theological Basis of Understanding Mission -

#### a. Obedience

Universal Obedience. Speer. " [NY 1400] was a demonstration of the missionary character of the... It proclaimed that... to receive Christ is to receive the delegation of communicating him, that mission sympathy is not a... processivity + self-plunging consecration on the part of a section of his, but the solemn & unavailing responsibility of all." - (I. 59)

The Great Commission - ~~the~~ Paul de Schweinitz, Moravian - "Sins call Jesus Lord + Master. A Lord + master says... Go, & be fruitful... All ~~his~~ sinners who have fed on the Christ their Saviour become his disciples... therefore they have herewith nothing to do but to go if he says Go. This is an absolutely binding obligation" (I. p. 79).

b. Church planting - Speer - "We are to establish & foster native churches, self-extending self-maintaining [and] self-directing". I p. 77.

c. Church Growth. Mott - "As Prof. Thoburn has said - if this Conf. + we whom it represents do our duty - by 1910 (in ten years) ten million souls might be gathered into the Chh of Christ. And Dr. Ashmore<sup>†</sup> said that before the 20<sup>th</sup> c. closes, ~~Christ~~ he believes Christianity will be "the dominant religion among the multitudinous inhabitants of the Chinese Empire" - p. 103.

#### d. Participating in God's work in history

f. Imitation motif - Mott - "The evangelization of the world is God's enterprise. Jesus Christ is its leader... The Holy Spirit is able to shake whole communities... Faith is the victory that overcomes the world" (I. p. 103)

e. Humanizing the world. Pres. C. D. Hartreft. Pres. Hartford Theol. Sem. - §

"Society must reach its goal. The state must become a sublime constituent of the kingdom of God... Is not His kingdom a kingdom of peace... Does not he [Christ, the Prince of Peace] make faith... to establish ethically, judicially, finally, an eternal peace?" (I. 347)  
Our social progress is a Christian evolution (I. 319) Foreign missions are simply the apparatus by which the Chh endeavors to spread these elemental principles and to leave the world more with... the ideals of collective progress (348)



2. Church-Mission Relations.

3. Evangelism/Social Action - Priority of evangelism - Spear p. 77.

Fr. Manner Philipp<sup>(MS)</sup> - "The work nearest to the heart of the master is the salvation of the human race... It was for that he left the throne in glory... and it was for that he died for the Cross (I. 57)

Dr. Brodgenick (Madagascar, NMS) "We are going to convert the world with the whole Bible, from the beginning to the end, as the Word of God; telling all the world that it is only by the blood of Jesus Christ that men are saved." (I. 57)

Soc. Act. "

C. H. Parrish (Ky. Meth. Bapt. Conv.) "I shall [tell] my people [of] the uniform courtesy and impartiality with which your committee received the negro delegates from the South. For ten days at least we were made to forget that we were colored." (I. 57)

Dr. Schwenker (Germany) "We so have convinced... that this great Conference will become the means for advancing His Kingdom..." (I. 57)

R. S. Spear - "[Jesus] purpose was declared to be to proclaim X<sup>t</sup> to the world as the Saviour from sin, and the lord of life." (I. 62)

Social action not the supreme + determining aim - but Jesus Christ - p.



"I read in a missionary paper a little while ago that the foreign mission that was to accomplish results of permanent value must aim at the total reorganization of the whole social fabric. This is a mischievous doctrine. We learn nothing from human history, from the experience of the Christian church, from the example of our Lord or His apostles to justify it." [I. p. 75]



4. Christianity + Other Faiths

"No other name" - John Henry Barrows, pres. Oberlin College "The un-~~to~~ guilty have been  
found out" - they are "doomed" - p. 357 f. Much that is good in them. "But there is no  
second guess" - (p. 358).

"The anonymous Christ" - Henry Chapman - Sec. United Meth Free Ch. England - p. 72.

Story of ~~English~~ woman praying at Buddhist temple for doomed child. "Friend, to whom  
did you pray?" "I don't know... but there must be someone who will hear". It is that God - whom heathen  
world is waiting to hear about.

Erasing the name - Paul de Schweinitz, Sec. Bd. of Missions Moravian

Question of "metaphysical" ultimate destiny of the heathen who have not heard of Christ is  
beyond the point - the auth. of missions

EC 70 - MISSION THEOLOGYTuesdays 9-12<sup>30</sup> (with break for chapel at 10).

[Sept. 25.] - No seminar

Oct. 2 - <sup>Catholic</sup> ~~Catholic~~ Mission Theology - Edinburgh, 1910. (D.S. Cairns, R.E. Speer).Bassham pp. 15-167.  
Biblical base - J. Blauw

Oct. 9 - Catholic Mission Theology - Jerusalem + New Delhi (Rufus Jones, Hocking + H. Kraemer).

Oct. 16 - Catholic Mission Theology - Willingen + Missio Dei.

J. Blauw,

[Oct. 23] - No Seminar Ashland lectures

[Oct. 30] - " " Reading Week

Nov. 6 - <sup>Recent Trends -</sup> ~~Evangelical~~ ~~Conservative~~ Bassham ~~pp. 172-295~~.

Nov. 13 - Evangelical Conservative - Bassham - pp. 172-295

Nov. 20 -

[Nov. 27] No Seminar - A.L. Basham lectures.

Dec. 4 - Roman Catholic Mission Theology:

Biblical base. D. Semler + C. Stuhlmueller - The Biblical Foundations for Mission.

Dec. 11 -

Dec. 18 - Toward a Consensus?



EC 70 READING COURSE IN MISSION THEOLOGY AND STRATEGIES  
Mr. Moffett

Welcome to EC70. An unexpectedly large number have signed up which makes it impossible to find a time when all can attend an organizing session. So let me get you started by campus mail.

Course description. This is an introductory reading course in missiology. It will follow two tracks: first, the Biblical and theological foundations of the church's Christian world mission; and second, the practical, historical strategies of mission which have been proposed by missiologists to accomplish the missionary task. Some of the significant authors who may be studied are listed in the catalogue, and a list of recommended readings for your choice is added below.

Course requirements. 1. 1200 pages of reading (600 in mission theology, and 600 in mission strategy).

2. One book review (1 page), due March 15.

3. Two papers (5 pages each, double space), or one paper (10 pages). If two pages, one on mission theology, and one on strategy. Each paper will focus on an analysis of a particular author, or a single aspect of mission theology or strategy, with your own critical reflection on the subject chosen. Examples:

The mission theology of Hendrik Kraemer; or William Hocking; or..

The "three-self" mission strategy of Henry Venn

"Missio Dei" as a theology of missions

Church growth as a strategy of missions

Christology and missions

The theology of missions of Vatican II, or Uppsala 1968, or...

The subject you choose must be approved by the professor (campus mail will do or phone 683-1268). First 5-page paper is due March 29; the second (or the 10 page paper) is due April 19. Papers may be handed to the faculty secretary in Room 105, at 21 Dickinson Street.

Suggested readings (or choose others with professor's permission).

Theology:

- \* G.H. Anderson and T. Stransky, Mission Trends #3. 1976
- D. Senior and Carroll Stuhlmueller, Biblical Foundations for Mission
- A. Glasser and D. McGavran, Contemporary Theologies of Mission. 1983
- \* R.C. Bassham, Mission Theology 1948-75.. Ecumenical, Evangel. & R.C.
- \* H. Kraemer, The Christian Message in a Non-Christian World. 1947
- Wm. H. Hocking, Re-Thinking Missions: A Laymen's Inquiry.. 1932
- Leslie Newbigin, The Open Secret. 1978
- J. Blauw, The Missionary Nature of the Church [Willingen]. 1962
- Norman Goodall, ed., Missions Under the Cross [Willingen]. 1953
- W.M. Abbott, ed., The Documents of Vatican II (tr. Gallagher). 1966

Strategies:

- \* R. P. Beaver, ed., To Advance the Gospel: Rufus Anderson. 1967
- Walbert Buhlmann, The Coming of the Third Church. 1976
- \* Wilbert R. Shenk, Henry Venn... 1983
- Roland Allen, Missionary Methods, St. Paul's or Ours?
- Robt. E. Speer, Missionary Principles and Practice. 1902
- \* Donald McGavran, The Bridges of God. 1955
- Charles Kraft, Christianity in Culture. 1979
- \* C.A. Clark, The Nevius Plan of Mission Work. 1934

(\* = On Reserve)

1932

EC 70 READING COURSE IN MISSION THEOLOGY AND STRATEGIES  
Mr. Meffett

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- \* Donald McGavran, The Bridges of God. 1955
- Charles Kraft, Christianity in Culture. 1979
- \* C.A. Clark, The Nevius Plan of Mission Work. 1934

(\* = On Reserve)



# EC 70 Reading Course in Theology of Missions.

## Required Reading: -

G.H. Anderson - 1 Str. Mission Trends #3  
(Eerdman's 1976)

- Shelby Lee, *Contextualizing Theology*, p. 19-24 (6)  
 R. J. Neuhaus, "Christianity Resurgent..." p. 41-61 (21)  
 G. Coetzee, "The Hope of Whiteness" p. 64-69. (6)  
 AACE, "The Confession of Alexandria" p. 132-134 (3)  
 E.W. Fashole-Luke, "The Quest for African Christian Theology" p. 135-150. (16)
- 5-11

Leslie Newbigin, *The Open Secret*. (249 pp.) (Eerdman's, 1978)  
 Max Warren, *The Christian Mission* (127 pp.) (SEM 1951)  
 Charles West, *Outside the Camp* (168 pp.) (Doubleday, 1959)  
 David Bosch, *Witness to the World* (248 pp.) (S. Kinner, 1980)

H. Kraemer, *The Christian Message in a Non-Christian World*. (IMC, 1947) 445 pp.

R. Winter + S.C. Hawthorne, *Perspectives on the World Christian Movement*. (Wm Carey, 1981)

- John R. Stott, "The Living God as a Missionary God" p. 10-18 (9)  
 G. Verbeke, "The Biblical Foundations..." p. 35-50. (16)  
 G. E. Ladd, "The Gospel of the Kingdom" p. 51-69. (19)  
 A. Glasser, "The Apostle Paul & The Missionary Task" p. 104-112. (9)  
 J. R. McQuilkin, "The Narrow Way" p. 127-134. (8)
- 41 pp.

R.C. Baughman, *Mission Theology: 1948-1975... Seminal, Evangelical & R.C.* (Wm Carey, 1979) 359 pp.

Donald Sennin & Carroll Stuhlmueller, C.P. *The Biblical Foundations for Mission*. (Orbis 1983) 348 pp.

J.J. Ferguson, "A Paradigm Shift in the Theology of Mission: Two R.C. Perspectives", in *Interfaith Bulletin* (July 1984) (3 p.) pp. 17-19.

~~Max Warren~~

English - D.A. McGarron, { *The Anglican-Evangelical Debate*, 1964-76 (Wm-Carey, 1976 - 396 pp.)  
 { *The Eye of the Storm*, Wm 1972 (243 pp.)

## 1986 International Consultation on Jewish Evangelism Planned

The third international consultation of the Lausanne Committee on Jewish Evangelism is planned to take place in Israel from August 18th to 28th, 1986. This follows the 1980 mini-consultation in Thailand and the 1983 Newmarket conference.

The exact venue has yet to be decided, but it is hoped that the conference will take place in either Jerusalem or Galilee. Three hundred delegates are expected to attend, of whom the majority will be missionaries, leaders of Messianic fellowships, theologians and others with a direct concern and involvement in Jewish evangelism.

A program committee has been appointed for the conference, consisting of members Ole Chr. M. Kvarme, Moishe Rosen and Walter Barker. The 1986 conference will bring together a wide range of evangelical Christians to discuss both theological and methodological issues relating to effective evangelism among the Jewish people and to foster closer cooperation among groups interested in Jewish evangelism. David Harley, Lausanne Associate for Jewish Evangelism and newly elected Lausanne Committee member Susan Perlman are on the LCJE Steering Committee.

The LCJE is publishing a quarterly **Bulletin** that provides updates on the progress of the conference planning and also contains short articles and reports of interest. For information about the Consultation and **Bulletin** write to Rev. David Harley, All Nations Christian College, Easneye, Ware, Herts, SG12 8LX, England.

## New Journal On Jewish-Christian Relations Published in Israel

The first issue of a new semi-annual journal, **MISHKAN**, was published this past June. **MISHKAN**, (which is the name of God's tabernacle in Hebrew) is a publication of the United Christian Council (UCCI) in Israel. UCCI is a representative body of 20 Protestant and Evangelical churches and societies. The aim of the journal, according to General Editor Ole Chr. M. Kvarme, is to provide a forum for pastors, teachers of the Bible and theology, and students and informed laymen for the discussion of issues relating to Jewish-Christian relations, Jewish evangelism and Hebrew-Christian/Messianic-Jewish identity. David Harley, Lausanne Associate for Jewish Evangelism and Lausanne Committee member Menachem Benhayim are among **MISHKAN**'s editorial advisors.

Yearly subscription rates are US\$10 or UK £7 or equivalent in other currencies, postage included. Subscription addresses are as follows:

In the United Kingdom: **MISHKAN**, Scottish Academic Press (Journals) Ltd., 33 Montgomery Street, Edinburgh, EH7 5JX, Scotland. In Scandinavia and Finland: **MISHKAN**, DNI, Collets gt. 43, Oslo, Norway. In Israel and the rest of the world: **MISHKAN**, UCCI, P.O. Box 116, Jerusalem 91000.

## Preparation Continues for Asia Urban Consultations

During the summer of 1985, a series of urban consultations sponsored by the Lausanne Committee for urban ministry under the direction of Dr. Ray Bakke will be held in a number of Asian cities. Committees are already at work in each city preparing agenda, conducting preliminary research and arranging matters for the consultations.

Donald Douglas of MARC has been serving as the coordinator for these consultations. Cities to be visited include Tokyo, Taipei, Manila, Jakarta, Surabaya in Indonesia, Singapore, Bangkok, and Sydney, Australia. For more information, write Donald Douglas, MARC, 919 W. Huntington Drive, Monrovia, CA 91016.



approval by the Executive Committee which, in turn, submits it for approval by the LCWE. The function of the PRPC becomes especially important at this time as plans are laid for the next five years culminating in ICOWE II and its follow-on.

There are two **working groups** and two **advisory groups** which report to the Executive Committee through the Executive Director: the Strategy Working Group, the Theology Working Group, the Communications Advisory Group, and the Intercession Advisory Group. All of these above structures are presently in place and have been functioning for some time.

A new category of "Associate Members" was created. Associate Members may be appointed in countries where there are no LCWE Members. The specific purpose for such an appointment would be for promoting the Lausanne vision in that country.

Closely related to the concept of Associate Members is that of **national committees**. At present, there are some national committees in existence, and it is hoped that in the next five years more will be begun. Such committees shall be chaired by an LCWE Member, Associate Member, or a member of the International Council. They shall welcome fellowship with all individuals and organizations who subscribe to the Lausanne Covenant and are convened for the task of world evangelization.

**Regional committees** will play a very important role in the planning and carrying out of the activities of the Lausanne movement for the next five years. At present, regional offices are being planned for Europe, Oceania, Asia, and North America. These offices will allow for regional planning of Lausanne activities as well as communications, fundraising, and input into the international activities of Lausanne.

The Constitution also provides for an **International Council**. This group is a council of reference for the LCWE. Members are Christian leaders who have made or are presently making significant contributions to the cause of world evangelization (including those who may have previously served on the LCWE) and endorse and encourage the work of LCWE both internationally and within their country.

In addition to the above, there are also **Lausanne Associates** and **Lausanne Senior Associates**. Lausanne Associates are those men and women who have been specifically invited to carry out a particular assignment on behalf of the LCWE or one of its groups. Senior Lausanne Associates are those men or women who have been specifically invited to carry out an assignment on behalf of the LCWE as a staff member.

At present, there are also committees formed for the specific task of carrying out a conference. These committees are chaired by either a Lausanne Member, Senior Associate or Associate. Presently, such committees are the Younger Leaders' Committee and the Lausanne Consultation on Jewish Evangelism.

The staff functions for the Lausanne Committee for World Evangelization are carried out through the **International Office** in Charlotte, North Carolina. Rev. Carl Johansson, as the newly elected **Executive Director**, is currently involved in recruiting staff which is projected to include an Associate Director for Administration, an Associate Director for Fundraising, an Associate Director for Support Ministries, an Associate Director for Regions, and an Associate Director for ICOWE II.

6/27/83  
All best wishes  
Harvie

THE MISSIONARY TASK OF THEOLOGY:  
A LOVE/HATE RELATIONSHIP?\*

HARVIE M. CONN

THE last six decades have not been the happiest of times for professors of missions in the American theological seminary. The previous century had been a history of seminaries running to catch up with student missions interest. Samuel J. Mills had set the pattern. In August 1806 he and four companions sought refuge under a Massachusetts haystack in a thunderstorm and gave themselves to prayer for world missions. They carried that vision to Andover Seminary and in 1811 launched the Society of Inquiry on the Subject of Missions. In 1813 students at the year-old Princeton Seminary founded a similar organization. Society after society was founded within one to three years after the opening of a new seminary. By 1857, there were seventy of them around the country.

The backbone of the world mission movement became those societies in the seminaries.

There was no recruiting of missionaries by secretaries of the mission boards and societies during the nineteenth century. Throughout the century and well into the next the Societies of Inquiry and related organizations in the seminaries spontaneously brought forth volunteers in abundance.<sup>1</sup>

Boards were swamped with applications from seniors about to graduate.

By the close of the century the picture had not changed. A new organization, the Student Volunteer Movement, had been formed in 1886 at a student conference in Mt. Hermon, Massachusetts, sponsored by Dwight L. Moody. Before the year ended,

\* An address delivered by the author on the occasion of his inauguration as Professor of Missions at Westminster Theological Seminary, 23 April 1982.

<sup>1</sup> R. Pierce Beaver, "The American Protestant Theological Seminary and Missions: An Historical Survey," *Missiology* 4 (1976) 77.



2106 volunteers had been enrolled for "the evangelization of the world in this generation." By 1935, the movement had sent over 13,000 volunteers abroad from North America. They poured into seminaries, looking for help.

From the 1920s, the picture began to change. 1921 was the peak year for the volunteers: 2783 were newly enrolled, and 637 sailed for the field. In 1934 only 38 left North America. And 1938 saw only 25 enrolled in the movement.<sup>2</sup>

Again, the theological seminary has reflected, and not altered, that pattern. Even in the nineteenth century, missions as an academic discipline had taken its time to enter the curriculum. During the first half of that century only Princeton Theological Seminary in 1811 had made plans "to found a nursery for missionaries."<sup>3</sup> And the plan was only a plan for eighteen years till a faculty member could be found. He lasted for three years and no successor was provided. The subject disappeared from the curriculum in 1855 and did not return until 1914. Meanwhile missions kept up its steady pressure, creeping into the curriculum in the form of part-time and special lectureships at such places as Yale, Auburn, McCormick, Austin, Garrett, and others. By 1900 a report at the Ecumenical Missionary Conference in New York could comment, "the study of missions is slowly rising to the rank of a theological discipline."<sup>4</sup>

In all this, seminary professors produced very little of the literature used in mission study and promotion on the campuses. Secretaries of the boards remained the major writers.

With the 1920s mission agencies began to be concerned about the lack of volunteers and pressed for the establishment of chairs of missions in the seminaries. "It was widely believed that by placing a professor of mission in a seminary the waning tide of missionary interest and zeal might be stemmed."<sup>5</sup> The economic

<sup>2</sup> For a history of this movement, consult Cindy Smith and Joseph L. Cumming, *Rebuilding the Mission Movement* (Pasadena: The National Student Missions Coalition, 1982) 305-521.

<sup>3</sup> O. G. Myklebust, *The Study of Missions in Theological Education* (2 vols.; Oslo: Egede Instituttet, 1955-57) 1.146.

<sup>4</sup> *Ecumenical Missionary Conference, New York 1900* (2 vols.; New York: American Tract Society, 1900) 1.100.

<sup>5</sup> Johannes Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids: William B. Eerdmans, 1978) 14.

depression which ended the 1920s ended also further multiplication of teaching posts. By the mid-1930s the whole Protestant missionary enterprise had been thrown into reverse. World War II sealed the downslide.

The future of mission as an American seminary discipline is still a question. In 1950 there were a total of seventy-one professorships of missions in the world; no less than fifty-one of those seventy-one were in the United States. But everywhere people wondered. The Association of Professors of Missions came into existence in 1950. But Pierce Beaver remarks, it was created "not as an expression of the old missionary triumphalism, but as an attempt to construct a lifeboat for floundering brothers and sisters."<sup>6</sup> Scholars in the 1950s were writing books on missions with titles like *Christian Missions and the Judgment of God* (David Paton); *The Unpopular Missionary* (Ralph Dodge); *The Ugly Missionary* (John Carden); *Missionary, Go Home!* (James Scherer); *Missions in a Time of Testing* (R. K. Orchard); *Missions in Crisis* (Arthur Glasser and Eric Fife); *Missions at the Crossroads* (T. Stanley Soltau).

In the meantime, the seminary as the source of American missionary candidates has diminished radically. In its place mission agencies have turned to Bible institutes and colleges. Today the great majority of North American missionaries now serving overseas are graduates of these institutions.

### I. *The Lessons of History*

It would be easy at this stage to point with hope to America's current evangelical renaissance and say the rest of our century will be different. We could appeal to the growth of our theological schools in the past decade, the matching increase in the number of lectureships in missiology at evangelical seminaries. After all, we are here today to hear the inaugural address of a professor of missions at Westminster.

In self-defense we could argue, as we have before, that if there is a current crisis in the church's understanding of missions, it is not our evangelical fault. When Charles W. Forman of Yale Divinity School in 1974 speaks of "a subordinate strain of malaise

<sup>6</sup> Beaver, "Seminary and Missions," 85.



and uncertainty which needs to be recognized," we assume that he could not possibly mean us. He describes a survey taken among seminary students as "most disturbing. . . . Half the graduate seminaries replying state that current student attitudes toward the subject [of missions] are negative or indifferent. Words like 'apathy' or 'reluctance' occur frequently in the reports."<sup>7</sup> And then, adds Forman,

The most obvious reason for it, seemingly, would be the uncertainty about many traditional Christian beliefs that exist in the churches today. The recent debates about 'Salvation Today' revealed some of that uncertainty among older Christians and the great interest in Oriental mysticism reveals it among the youth. It would seem reasonable to expect that where there is uncertainty about beliefs there will be less interest in making beliefs known and hence less readiness to consider missions. [This is supported by the fact that the Bible schools and colleges which represent on the whole a greater degree of assurance regarding traditional beliefs also represent in their reports a more secure place for the study of missions and a clearer determination to maintain the subject in the future.] The insecurity prevails chiefly in the graduate Protestant theological seminaries where there is usually more questioning of beliefs.<sup>8</sup>

A growing number of evangelical studies focusing on the missionary theology identified with the World Council of Churches would seem to point in the same direction.<sup>9</sup> Bad theology produces missionary decline.

I have no general disagreement with this kind of argument as a formal reason. Forman himself comments that the assurance in Christian beliefs doubtless has a relation to the assurance about interest in missions. The problem is that we make the argument into an excuse, a brief experiment at covering up personal problems by pointing to those of others. Our subterfuge as evangelicals shows up in making a complete correlation at this point. After

<sup>7</sup> Charles W. Forman, "The Role of Mission Studies in Theological Education," *Missions in Theological Education. Proceedings: Twelfth Biennial Meeting of the Association of Professors of Missions* (Chicago: Association of Professors of Missions, 1974) 39.

<sup>8</sup> *Ibid.*

<sup>9</sup> For samples of such judgments, consult Harvey Hoekstra, *The World Council of Churches and the Demise of Evangelism* (Wheaton: Tyndale House, 1979); Arthur Johnston, *The Battle for World Evangelism* (Wheaton: Tyndale House, 1978).

all, "uncertainties can be a reason for interest in and a desire to study a field rather than a reason to ignore it."<sup>10</sup> And by contrast, strong Christian beliefs can even militate against missions and the study of missions. They certainly did for example among those Calvinists resistant to William Carey's global theology.

David Bosch issues a very pertinent warning to the evangelical at precisely this point. He writes:

Evangelicals would, however, be well advised to refrain from boasting or from using statistics to prove they are right and the others wrong. Since most evangelical missionary work is considerably younger than that of the Roman Catholic and so-called ecumenical churches, the evangelicals may face problems in the future similar to those of other churches, particularly as what they now call missions increasingly becomes interchurch relations.<sup>11</sup>

The tenure of missiology thus appears somewhat precarious even in evangelical circles.

Surely the history we have just sketched warns also against putting all our missiological hang-ups in one theological basket. It was not, after all, good seminary training that motivated mission volunteers in the nineteenth century. It was the reverse. Mission volunteers pushed a recalcitrant and slow-moving seminary curriculum into a growing world vision. Not all seminary professors, and hardly all evangelical seminary professors, were zealous for the cause of missions. A curious document published in 1836 underlines this. The document bore the title, *An Appeal From the Missionaries at the Sandwich Islands to Their Friends in the United States*. It notes that twenty out of twenty-eight missionaries of that mission to Hawaii were discouraged from becoming missionaries by sixty-eight seminary professors, college presidents, and ministers.<sup>12</sup> And, to add to the shame, when mission agencies, in the face of declining volunteers, turned to the seminaries for recruiting in the 1920s and beyond, we entered a worse decline. Now the Bible colleges and institutes provide what the seminaries do not.

We are not helped either, at this stage, in comparing the status

<sup>10</sup> Forman, "The Role of Missions," 40.

<sup>11</sup> David J. Bosch, "Theological Education in Missionary Perspective," *Missiology* 10 (1982) 14.

<sup>12</sup> Quoted in Beaver, "Seminary and Missions," 78.

of missions as a theological discipline in the United States with its status in Europe and Great Britain. It is true that

apart from the United States of America, up to 1950 the study of Missions had been admitted, not to the temple of theology itself, but only to what may not inappropriately be described as the Court of the Gentiles. In Great Britain, no university had recognized our subject as an independent discipline. With one exception, the same was true of the theological colleges. On the Continent of Europe, fifteen institutions of university standard had accorded to this particular subject the right of representation in the *civitas theologica*. In almost all of these, however, Missionary Science was taught, not as part and parcel of the ordinary work but as an 'optional extra.' . . . In most universities the subject of Missions had no official place in the curriculum.<sup>13</sup>

Neither the North American nor the European continental traditions of mission studies come off well in this comparison. In contrast to the "practical" Anglo-Saxon, the Continental maintains that science, strictly so-called, is synonymous with theory. As a result of this conception of science, a sharp line has been drawn in Continental theological education between "theoretical" and "practical" subjects. The "theoretical" constitutes the "real," the scientific, study of theology. The "practical" matters are an "appendix." Thus the "practical" preparation for the ministry forms no part of the "proper" theological course in the university. For this one goes to a separate institution, a Predigseminar or pastoral institute.<sup>14</sup> It is no wonder then that Gustav Warneck, the father of modern missiology, had to write his *Das Studium der Mission auf der Universität* in 1877. And the object of his attention were those who disparagingly asked, "What could possibly be scientific about missions?"

The American approach has not challenged this background. It has only chosen another side of the dualism. The "practical" American has placed missions in "practical theology." The basic "four great theological disciplines" remain OT study, NT research, church history, and doctrine. And missions maintains its toolshed appearance behind the "stately mansions" of theology. The board administrator continues to fear missions will be "theorized" out of reality by the seminary professor. And too often the professor, electing for his discipline as "practical theology," spins church

<sup>13</sup> O. G. Myklebust, *The Study of Missions* 2.287-88.

<sup>14</sup> *Ibid.*, 302-5.



growth strategy with only the slightest backward glance at "theology." The end result remains reflected in the frustrated words of a missions professor spoken in 1956:

We in the field of missions are lost sheep, scattered among the folds of history, theology, comparative religions, and education, wandering from the theological field to the practical field and back again. . . . We proclaim in our lectures and sermons that the world mission is the central task of the church, yet we have all too often allowed it to become peripheral in our curriculum.<sup>15</sup>

All of this may sound very depressing at this stage of the game. And this then usually is the place where we turn to develop a redefinition of the aim of mission and of missiology.

To me, such a step is only part of the solution and perhaps even the smallest part of the solution. The question is not simply, or only, or largely, missions and what it is. The question is also theology and what it does. The time has come, we are saying, not to talk about the biblical basis of missions but about the missionary basis of theology. I am excited by a number of things that seem to indicate the time is opportune for raising the question in this particular way.

## II. *Pressures for a New Direction*

In December 1978 Stanley Gundry, as president of the Evangelical Theological Society, put on his prophetic robes and inquired, "Evangelical Theology: Where *Should* We Be Going?" He sees missiologists addressing issues that many feel make the inerrancy question pale into relative insignificance. And yet, he continues, with only a few notable individual exceptions North American evangelical theologians seem to be unaware of and unconcerned about the missiological discussion and literature. He sees missiology and its questions as one way for the scholar to avoid theological provincialism. High on his proposed agenda is contextualization. "I wonder," he asks, "if we really recognize that all theology represents a contextualization, even our own

<sup>15</sup> Quoted in J. Leslie Dunstan, "What is the Justification For a Chair of Missions in This Situation?" *Our Teaching Responsibility in the Light of the De-emphasis of the Words "Missions" and "Missionary."* *Proceedings: Sixth Biennial Meeting, Association of Professors of Missions* (New York: Association of Professors of Missions, 1962) 1.

theology? We will speak of Latin American liberation theology, black theology, or feminist theology, but without the slightest second thought we will assume that our own theology is simply theology, undoubtedly in its purest form."<sup>16</sup>

Others in the evangelical community are recognizing that theology and missiology need to interact. Trinity Evangelical Divinity School has carried on for several years now a series of consultations bringing together theologians, mission administrators, and missiologists.<sup>17</sup> The consultations to me clearly demonstrate we have a long way to go by way of interaction. But at least somebody somewhere is trying to create an apparatus for what is, at this point, still largely the pooling of our ignorance.

But even this step forward cannot be described as a "new direction." Ernst Troeltsch and Gustav Warneck were dialoguing or at least shooting at one another several decades ago. It is the emerging of a new dialogue between theology and missions that is exciting today. Several things seem to be combining to create the new shape for this exchange.

1. There is the newness of the background that now shapes or prepares to shape the discussions. It is the background of missiology, the context of global evangelization and discipleship.

The agenda is not simply a metaphysical one supplied by philosophy. We are not primarily interested in purely ontological or epistemological topics, questions of formal theological encyclopedia. These questions need to be dealt with. And those answers will have a deep effect on what we do in missions and in theologizing. But, rightly or wrongly, the background is more urgent and pressing.

There is the shift in the Christian axis. The new center of ecclesiastical gravity by the end of the twentieth century will have moved from the northern to the southern regions of the world. This is not a threat to the North American church but the fruit of 150 years of our gospel endeavor. "The old centers of theological influence in Europe and North America are becoming the

<sup>16</sup> Stanley Gundry, "Evangelical Theology: Where *Should* We Be Going?" *Journal of the Evangelical Theological Society* 22 (1979) 11.

<sup>17</sup> The published papers of the first two such gatherings are available in *Theology and Mission* (ed. David J. Hesselgrave; Grand Rapids: Baker Book House, 1978); and *New Horizons in World Mission* (ed. David J. Hesselgrave; Grand Rapids: Baker Book House, 1979).

new peripheries, while the new centers of vitality and importance in church growth and theological construction are in Asia, Africa and Latin America — where the majority of Christians will be living in the year 2000.”<sup>18</sup>

There are the political dimensions to the missionary task which increasingly demand our attention. A political scientist has observed that nearly every Third World nation today is under an authoritarian government. The only difference among them will be those who will benefit from the structures — the elite few in the society or the masses. How will we prepare the church for that awesome day? How do we live and witness to our faith under conditions of oppression and authoritarianism? What is the mission of the church in the People’s Republic of China and in the Philippines, in North and South Korea? How should Christian discipleship face the suppression of human rights, the torture of dissidents, the strictures against baptism and church building?

The vast scale of human poverty in traditional “mission fields” presses us.

The numbers of the poor are increasing in the world today. . . . It is generally accepted that up to two billion people — one half of the world’s population of four billion — are now poor. The World Bank describes one billion of these people as “individuals (who) subsist on incomes of less than \$75 a year in an environment of squalor, hunger and hopelessness. They are the absolute poor, living in situations so deprived as to be below any rational definition of human decency. . . . It is a life at the margin of existence.” For the other billion who are living slightly above this absolute poverty level, life is nearly as joyless and has improved little if at all through decades of “development” efforts.<sup>19</sup>

Should missions alone address the intolerable fact that two-thirds of the human family go to bed hungry every night? What will our theology say to, and about, 15,000 people who starve to death every day? To what part of our theological curriculum will we send the 20 percent of the human family who control 80 percent of the world’s resources?

There is the awesome size of the world’s non-Christian popula-

<sup>18</sup> Gerald H. Anderson, “Facing the Realities of the Contemporary World in Mission,” *Educating for Christian Missions* (ed. Arthur L. Walker, Jr.; Nashville: Broadman Press, 1981) 50–51.

<sup>19</sup> John G. Sommers, *Beyond Charity: US Voluntary Aid for a Changing Third World* (Washington, D.C.: Overseas Development Council, 1977) 2.



tion. In Jesus' time it numbered 250 million. Today with 4.2 billion total population, it is estimated that 2.8 billion are non-Christians — eleven times as many non-Christians as when Jesus preached the Sermon on the Mount. By the year 2000 world population will have increased fifty percent and Christians will constitute only fifteen percent of that vast multitude. Is this only a missiological concern? There are over 700 million Muslims in our world. How shall we explain biblically to them the Trinity, the substitutionary atonement of Christ as the Son of God? How shall we overcome the cultural blockades that are raised up against our confession, "There is no God but Allah and Jesus is His prophet"? The first question is traditionally called theological, the other missiological. Are they really two questions or one?

It is also missionary frustration that calls for dialogue between missions and theology. Too many evangelists, expatriate and national, are struggling with the problem of old wineskins and new wines. They have been taught in our seminaries that theology is the wine and culture our wineskins. But they have found something in the ghettos of Philadelphia and the favelas of Rio. They are afraid that the theology they have learned resembles the wineskins more than the wine. Western, white theology's post-Christian orientation has taught them about proofs for the existence of God and left them skeptical about God's healing power. And they go to minister in a pre-Christian world which wants to hear about the reality of Christ's authority over evil spirits. In classes they have heard terms like "common grace" and "general revelation." But lectures on common grace have been abstracted from questions like redemptive analogies. And general revelation is a term we do not identify with Savi mythologies of a Peace Child or Korean animistic understandings of God as Hananim, the Exalted One. Our global evangelistic obligations not only demand a new shift in the dialogue. They are creating its agenda.

2. There seem also to be signs that the evangelical community, and even the Reformed world, is beginning to engage in serious self-evaluation. It is asking itself harder questions than it has in many decades. And it is asking them in areas traditionally staked off as either theological or missiological. And, in this process of inquiry, the questions frequently converge.

The debate over the Bible grows. And, as it does, the complexities of the question grow, even for the Calvinist. Theologians

ask about the metaphysical presuppositions that have gone into shaping our paradigms. Scholars like John Vander Stelt<sup>20</sup> and Jack Rogers<sup>21</sup> raise angry questions over the distorting influence of Scottish Common Sense Realism on the old Princeton view of Scripture. I find it easier to trace these relationships to Charles Hodge than to Warfield. And C. Van Til has warned us of the influence of rationalism on the old Princeton school repeatedly. It is the questions raised at this stage to which I draw attention, not the wisdom of the answers.

Similarly, the very recent report of the Reformed Churches in the Netherlands on the nature of the authority of Scripture begins with a philosophical discussion of "changes in the concept of truth." With many others, I am concerned over the "relational" idea of truth the report leaves with us.<sup>22</sup> What is meant when we are told that our past conceptions of Scripture must attempt to transcend the dilemma between the objective and the subjective? Will all of this really accomplish the avowed purpose of promoting a better listening to Scripture? It is not my purpose to answer that question now. I only note the significance of a Reformed church asking again about metaphysical presuppositions. As Herman Ridderbos notes regarding the discussion, "all Reformed theology, wherever it is done, . . . ought to be more critical than it is of its own position."<sup>23</sup>

And from the missiological side, Charles Kraft challenges us on the same issue from another direction. He demands we rethink the question of inspiration in terms of anthropological models and see the Bible as an inspired, classic casebook, "ongoing dynamic revelation."<sup>24</sup> He refuses to allow the debate over the Bible to become a question of self-sealing justification. The missiological dimension is put in the foreground as an essential key to progress. Au-

<sup>20</sup> John Vander Stelt, *Philosophy and Scripture: a Study in Old Princeton and Westminster Theology* (Marlton, N.J.: Mack Publ. Comp., 1978).

<sup>21</sup> Jack Rogers and Donald McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (New York: Harper and Row, 1979).

<sup>22</sup> Al Wolters, "Truth as Relational," *RES Theological Forum* 9 nos. 3-4 (January 1982) 7.

<sup>23</sup> Herman N. Ridderbos, "Evaluation," *RES Theological Forum* 9 nos. 3-4 (January 1982) 56.

<sup>24</sup> Charles Kraft, *Christianity in Culture* (Maryknoll: Orbis Books, 1979) 178-202.

thority, he insists, must be defined in terms of that which is addressed by authority — human cultures.

Out of this community of interests come new questions. Have we propositionalized revelation into an acultural vacuum? Can our confidence in the “bearing along” work of the Spirit (2 Pet 1:21) lift the Bible up, over, and around human cultures without ever going through those cultures? What do we mean by anthropomorphism in revelation? Is this theological category ultimately a missionary method of God himself? There is always the danger that truth will be lost in cultures. And many have fears that Kraft’s views could lead us, either wittingly or unwittingly, in that direction.<sup>25</sup> At the same time, is there also the danger that cultures will be lost in truth?<sup>26</sup>

Again, there are new questions raised by both theologians and missiologists in the area of hermeneutic. In the evangelical theology camp, Anthony Thiselton presses upon us the urgency of the concerns of “the new hermeneutic.” How may the NT text speak to us anew? How must we understand understanding? If a text is to be understood there must occur an engagement between two sets of horizons, namely those of the ancient text and those of the modern hearer or reader. How does this happen?<sup>27</sup>

In an evangelical atmosphere traditionally hostile to the methods of Heidegger and Bultmann, Thiselton has forced us to look at the seriousness of their questions. Some are already entering the debate,<sup>28</sup> a sure sign of more yet to come.

From the missiological side, one of the major concerns in the contextualization debate is an amplification of this very question. It adds a third horizon, that of the communicator speaking the ancient text to the receptor. And it asks, how does understanding

<sup>25</sup> This is the basic concern of Carl F. H. Henry in his extensive review of Kraft’s book in *Trinity Journal* 1 NS (1980) 153–64.

<sup>26</sup> This is, by contrast, the fear expressed by Donald Dayton of Carl Henry’s view in “The Church in the World: The Battle For the Bible Rages On,” *TToday* 37 (1980) 81.

<sup>27</sup> Anthony Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids: William B. Eerdmans, 1980) 10–17.

<sup>28</sup> See the reactions of Walter Kaiser in “Meanings From God’s Message: Matters For Interpretation,” *Christianity Today* 22 no. 23 (5 Oct. 1979) 30–33 and *Toward an Exegetical Theology* (Grand Rapids: Baker Book House, 1981) 29–40.



take place in this process of conveying a message written in one culture by the bearer of a second culture to the receptor who lives in yet a third? We remember that Bultmann's motivations behind the method of demythologization arose out of his concern for a non-Christian, shattered Europe. We have labored to critique Bultmann's method correctly. But have we labored with equal concern to see how much deeper our own grasp must become of the problems he and others force us to face?

How distant are these concerns from the liberation theologians who struggle with this same question of the two horizons and end up defining theology as "reflection on praxis"? Third World evangelicals like René Padilla and Samuel Escobar are not at all satisfied with the answers of either Bultmann or Gutiérrez. But they are also angry over the cultural interference from Western evangelical theology that has distorted the airwaves between the two horizons. They criticize past methods of hermeneutics and remind us that "neither our understanding of the text nor our understanding of our concrete situation is adequate unless both constantly interact and are mutually corrected."<sup>29</sup>

There are other indications of change in our midst. But these should be enough to allow me now the liberty of suggesting a new collaboration between missiology and theology. I do it by proposing a missiological agenda for theology, not a theological agenda for missions.

### III. *Missiological Agenda for Theology*

In one sense, asking for a new collaboration is misleading. It can imply there was no collaboration before. That is not true. In its times of greatest glory, theology was nothing more than reflection *in* mission, in pilgrimage on the road among the time-bound cultures of the world. It was also reflection *on* mission, on Jesus as the good news for the world, on the church as salt and light and leaven for the world.

John Calvin's theological methodology exemplifies that combination for us par excellence. His battle cry of *sola Scriptura* was

<sup>29</sup> René Padilla, "Hermeneutics and Culture — A Theological Perspective," *Down to Earth: Studies in Christianity and Culture* (ed. John R. W. Stott and Robert Coote; Grand Rapids: William B. Eerdmans, 1980) 76-77.

not simply the demand that we approach the Bible with a *tabula rasa*. As a pastor, he, and we, approach the Bible through the history concomitant to our own situation. With a missionary dimension to his work, he tried to apply the gospel to his own time and place. As a "physician of memory," he reached back into another time and place through the Scriptures and, through the insights gained, sought to transform the present. He "translated" the gospel without benefit of morphology or phonemics and recovered for the church the covenant dimension of theologizing. In the infinite gap between Creator and creature, God baby-talked to his creation and we responded in covenant responsibility. That response was missionary theology. "Calvin, having first established what stands in the text, sets himself to re-think the whole material and to wrestle with it, till the walls which separate the sixteenth century from the first become transparent! Paul speaks, and the man of the sixteenth century hears."<sup>30</sup>

The uniqueness of Calvin's missionary theologizing is particularly awesome when we remember the scholastic origins of theology as an academic discipline that preceded him. Theology as a scholarly study had gone hand in hand with the slow development of the twelfth-century schools into the first universities. Its ingredients included more than simply the study of the Bible. Increasingly it defined itself as a metaphysical science of speculation, dependent to a considerable extent upon the secular concepts of *philosophia*. It saw its task as a universal one of ontology. And flowing from that ontological self-understanding it spent its time on abstracted definitions, affirming God as Being with a capital B. It transmuted the Aristotelian distinction between an object's "essence" and its "accidents" into the assumption that subjects can gain "objective knowledge" of given objects, in this case God.<sup>31</sup>

The danger of this abstractionist thought has always been that things are viewed as existing in themselves without taking into consideration the relationships in which they stand to other things.

<sup>30</sup> Karl Barth, *The Epistle to the Romans* (London: Oxford University Press, 1953) 7. For a fuller exposition of this view of Calvin, consult Jim O'Brien, "Ford Lewis Battles: 1915-1979, Calvin Scholar and Church Historian Extraordinary," *Calvin Theological Journal* 15 (1980) 168-83.

<sup>31</sup> Alfred Krass, "Contextualization For Today," *Gospel in Context* 2 (1979) 27.

What is God in himself? it prefers to ask. No movement can be applied to God, therefore we confess that he is immutable and eternal. No limitations can be applied to God. Therefore we hold that he is infinite, almighty, and invisible. No composition can be ascribed to God, therefore he is simple and good. Finally, no essential multiplicity can be ascribed to God, therefore God is one.<sup>32</sup>

A third ingredient was part of this scholastic approach to theology. G. R. Evans calls it "a missionary theology."<sup>33</sup> But that designation seems inaccurate to me. "Polemical" would be more appropriate. The "polemical" approach betrays the danger of ontologizing thought. In this case, its concern is with the truth as it exists in itself. It minimizes the truth in relationship to its hearers. The unbelievers are transformed from covenant creatures needing the covenant renewal which only Christ can bring. They become *infideles, haeretici, increduli*, those who dispute the true knowledge. In the twelfth century, the church had begun again its dialogue with the Jews. But the dialogue was polemical, not missionary. The goal of the church was not simply conversion, but elimination by the pen or by the sword. The scholastic polemicist pursued the truth and not sinners. And he pursued not simply to woo hearts to Christ but to do battle with the irrational *philosophi* in the defense of truth.

Calvin's contextualization of the gospel confronted that approach in a radical way. His covenant theology admitted no realm of "objective," outsider knowledge of God as object. The path of knowledge always began with the Creator and ended with self-understanding as creature. And in this recognition, Calvin's polemical training in the law was modified by the missionary intent of the pastor. His use of the rhetorical discipline was transmuted by the pastoral calling of the theologian.<sup>34</sup>

Evangelical theology, in the years following Calvin, lost those insights. And the contemporary crisis in the seminary's place for missions may be traced back in large part to this failure. It is a

<sup>32</sup> John Timmer, "G. C. Berkouwer: Theologian of Confrontation and Co-relation," *Reformed Journal* 9 no. 10 (December 1967) 17.

<sup>33</sup> G. R. Evans, *Old Arts and New Theology: The Beginnings of Theology as an Academic Discipline* (New York: Oxford University Press, 1980) 38, 137-66.

<sup>34</sup> Ford Lewis Battles, "God Was Accommodating Himself to Human Capacity," *Int* 31 (1977) 20.



delayed symptom of a disease that has been endemic to evangelical theologizing.

In keeping with the scholastic shape of our past, even Reformed theology can sometimes be characterized as a quest for pure essentials. So divine election in the approach of a Louis Berkhof may be seen as a logically inferred corollary of the doctrine of the divine decrees.<sup>35</sup> It resembles an "accident" of grace logically consequent to the "essence" of divine sovereignty. Against this view has risen what some now call the "functionalism" of G. C. Berkouwer. He has no desire to leave any believer in the dark as to the ultimate and prior question of his election. And this pastoral concern of his theology may be much more than simply pastoral in the academic sense of "practical." Is it the setting free of theology from the bondage of deduction that is linked to an essentialist approach to theology? "He does not seek to arrive at theological definition. . . . Rather he seeks to arrive at an understanding of problems by viewing them in the context of their relationships."<sup>36</sup> Is Berkouwer's method signalling a new way to do theology, one that is missiological in a good sense and not simply essentialist?<sup>37</sup> Behind what appears to many of us to be a fuzziness over distinctions can we sense his struggle over methodology?

Do I sense a similar struggle over method, but with far more useful formulations, in John Frame's definition of theology as "simply the application of Scripture to all areas of human life"?<sup>38</sup> Frame says, "We do not know what Scripture says until we know how it relates to our world. The question of interpretation and the question of application are the same. To ask what Scripture says, or what it means, is always to ask a question about interpretation."<sup>39</sup>

Surely we can all identify in this kind of language the mis-

<sup>35</sup> Louis Berkhof, *Systematic Theology* (Grand Rapids: William B. Eerdmans, 1949) 109.

<sup>36</sup> Timmer, "G. C. Berkouwer," 20.

<sup>37</sup> A full discussion of Berkouwer's hermeneutic methodology will be found in J. C. DeMoor, *Towards a Biblically Theological Method* (Kampen: J. H. Kok, 1980).

<sup>38</sup> John Frame, *Van Til: The Theologian* (Phillipsburg, N.J.: Pilgrim, 1976) 25.

<sup>39</sup> *Ibid.*

siological concerns of contextualization. Questions about the meaning of Scripture do not arise simply out of essentializing concerns. This is not to ignore or minimize the definitional characteristic of all theologizing that is done by covenant. It is simply to recognize that such questions are also missiological — our calling to relate the words of Scripture to our world views, our cultures, our homogeneous units of world “peoples.”

Related to this struggle is the evangelical’s perception of theology as some sort of comprehensively universal science. Theology becomes functionally the Queen of the sciences, the watchdog of the academic world, the ultimate universal. Combined with Western ethnocentrism, it produces the tacit assumption “that the Christian faith is already fully and properly indigenized in the West.”<sup>40</sup> Our creedal formulations, structured to respond to a sixteenth-century cultural setting and its problems, lose their historical character as contextual confessions of faith and become cultural universals, having comprehensive validity in all times and settings. The possibility of new doctrinal developments for the Reformed churches of Japan or Mexico is frozen into a time warp that gnosticizes the particularity of time and culture. The Reformation is completed and we in the West wait for the churches of the Third World to accept as their statements of faith those shaped by a Western church three centuries before in a *corpus christianum*.

In all this, there is no desire to diminish the place of the creed as the expression of the progressive understanding of truth conveyed by the Holy Spirit. Nor do we want to minimize or question the system of doctrine found in the Reformed creeds of these centuries. Our concern is over how we have diminished their historical, contextual character. The creed as a missionary document framed in the uniqueness of an historical moment has too often been remythologized by white paternalism into a universal Essence for all times. Contextualization, as a missionary demand of theologizing, is relegated to the non-Western “mission field.”

Herman Bavinck objected to this process of universalization in 1894. In the strongest of language, he commented,

All the misery of the Presbyterian Churches is owing to their striving to consider the Reformation as completed, and to allow no further develop-

<sup>40</sup> Bosch, “Theological Education,” 16–17.

ment of what has been begun by the labor of the Reformers. . . . Calvinism wishes no cessation of progress and promotes multiformity. It feels the impulse to penetrate ever more deeply into the mysteries of salvation and in feeling this honors every gift and different calling of the Churches. It does not demand for itself the same development in America and England [and, I add, Africa and Asia] which it has found in Holland. This only must be insisted upon, that in each country and in every Reformed Church it should develop itself in accordance with its own nature, and should not permit itself to be supplanted or corrupted by foreign ideas.<sup>41</sup>

Today the Bavincks of the Third World churches speak even more stridently. Borrowed Western creeds have been accepted by them as testimonials to the catholicity of the gospel. They make them their confessions to affirm their place in the theological continuity of the past. But in doing so, they find also they are saddled to sixteenth-century definitions of the church concerned with what happened inside the church: on preaching, the sacraments, and discipline. "In these historic creeds, the church was a place where something was being done (passive voice), and not a people who did something."<sup>42</sup> Stephen Neill says that the Reformation pronouncements in England on the church

call up a vision of a typical English village . . . where all are baptized Christians, compelled to live more or less Christian lives under the brooding eye of parson and squire. In such a context 'evangelization' has hardly any meaning, since all are in some sense already Christian, and need no more than to be safeguarded against error in religion and viciousness in life.<sup>43</sup>

The objections of Third World churchmen are not to theology per se, but to the Western nature of their borrowed systems. Does the gospel require them to become Berkhofs and Murrays before they can be themselves? Their agony is not usually so much over theology as the construction of a logically coherent system. It is over its organization around a Western historical agenda insisted upon as universal by the Western church. They cry out for the missiological dimension to creed making. The mission of the gospel to their cultural worlds demands credal attention to ancestor

<sup>41</sup> Herman Bavinck, "The Future of Calvinism," *Presbyterian and Reformed Review* 5 (1894) 23.

<sup>42</sup> Bosch, "Theological Education," 17. Compare also Lesslie Newbigin, "Theological Education in a World Perspective," *Ministerial Formation* 4 (1978) 5-6.

<sup>43</sup> Stephen Neill, *The Church and Christian Union* (London: Oxford University Press, 1968) 75.



worship, polygyny, the Islamic state, group movement conversions and how to shepherd them. How will the Three Standards of Unity and the Westminster Confession help them? Intuitively the Third World church is making a discovery. Systematic theology is not simply a coherent arrangement of supra-cultural universals. It is a compilation from the Western history of dogma. And that history, in the process of compilation, has lost its missiological thrust.

The effect of this process on the Western churches is similarly destructive of mission. Seeing theology as a science, and the creeds as the product of that kind of theological reflection, inhibits us as well from our own contemporary missiological risk. We assign all the problems of contextualization to distant, exotic places, and worry about how others will avoid syncretism with this view of theology. We assume such risks and such challenges are absent, or less pressing, in the West. We let our theologizing slip into a naive sort of idealistic pride in "our" model. We become less aware of the presuppositional rosy glasses with which we look at our rosy theological world. And our theology loses its evangelistic edge.

Will this missiological thrust destroy the uniqueness of Reformed theology? Not when we are willing to see that uniqueness, as Fred Klooster does, in the Reformation slogans, *sola Scriptura et tota Scriptura* (Scripture alone and all the Scripture).<sup>44</sup> Rather, missiology's task then becomes that of a gadfly in the house of theology.

It must exert itself in and out of season to help theology — especially Western theology — find its way back down from the upper regions of the towers of academia to the ground floor of human reality. . . . By the same token missiology also has a mission to the church. The church, too, must ever be reminded that its *raison d'être* lies in the gospel of the kingdom. The fellowship of the new covenant must be urgently summoned to obedient covenant response, to live its covenant life. The congregation must be called to become what it is in Pentecost, to reaffirm its being and existence by living in mission.<sup>45</sup>

<sup>44</sup> Fred H. Klooster, "The Uniqueness of Reformed Theology," *Calvin Theological Journal* 14 (1979) 32–54. I find it intriguing that Klooster sees this principle as needing elaboration in at least two major areas to which we have devoted so much time in this essay — the nature of theological science and the problem of hermeneutic.

<sup>45</sup> Jerald D. Gort, "The Contours of the Reformed Understanding of Christian Mission: An Attempt at Definition," *Calvin Theological Journal* 15 (1980) 46.

Reformed theological orthodoxy alone is no guarantee that the world perspective of the Scriptures will receive the attention it is due. Missiology stands by to interrupt at every significant moment in theological conversation with the words, *among the nations*.

Where will such a missiology go in the theological curriculum? It is a latecomer to the traditional encyclopedia, and three solutions have been offered. One could make it a completely separate discipline. One could incorporate it within one of the already established disciplines. Or one could hope the other disciplines would occasionally throw in a good word for "missions." None of these alone has proved satisfactory.

Perhaps we need a combination of all three, as David Bosch suggests.<sup>46</sup> It is possible if we remember there is a distinction between missionary intention and missionary dimension. We have spent most of the time in this lecture on the missionary dimension in distinction from intention. Everything the church is and does must have a missionary dimension. But not everything has a missionary intention. To put it another way, the church's entire nature is missionary. But she is not, in all her activities, explicitly aimed at the world's cultural borders. In the promotion of the church's missionary intention, let us commend missions as a completely separate discipline. And in the promotion of the church's missionary dimension, let us incorporate the global vision in all the areas of our traditionally parochial and provincial curriculum.

Missiology, in this spirit, seeks to irritate the Herman Ridderboses of the world who can write a 586-page outline to the theology of Paul and not even include the mission of the church in any of its 80 separate headings. It will aim for unrest in a church history department which divides the history of missions from the history of the church or teaches as if the world were still flat. It will rebel against a practical theology department which offers

<sup>46</sup> Bosch, "Theological Education," 26-27. He is commending the distinction made by H.-W. Genichen, *Glaube für die Welt* (Gerd Mohn: Gutersloher Verlagshaus, 1971) 80-96, 168-86. For similar conclusions, consult O. G. Myklebust, "Integration or Independence? Some Reflections on the Status of the Study of Missions in the Theological Curriculum," *Basileia. Walter Freytag Zum 60. Geburtstag* (ed. Jan Hermelink and Hans J. Margull; Stuttgart: Evang.-Missionsverlag GMBH, 1959) 330-40.

only domesticated information for the church "at home" in white suburbia.

And, while all this is going on, it will continue to ask other equally embarrassing questions of itself as well. How are the two horizons of hermeneutic to be merged when one of the horizons is that of a white member of Krishna Consciousness? Or an "illiterate" Tucuman Indian of Argentina? Does the current discussion of hermeneutic really incorporate those outside of Christ in their thinking about the issues? How will we preserve the cross-cultural, border-crossing nature of missions in a culture where only three percent of all undergraduate college students are enrolled in any studies dealing with international affairs or foreign people and cultures? Even if we achieve again a missionary dimension to theology, how will it function in a country where, according to a UNESCO study of 30,000 children in nine countries, American students ranked next to last in their comprehension of foreign cultures?<sup>47</sup>

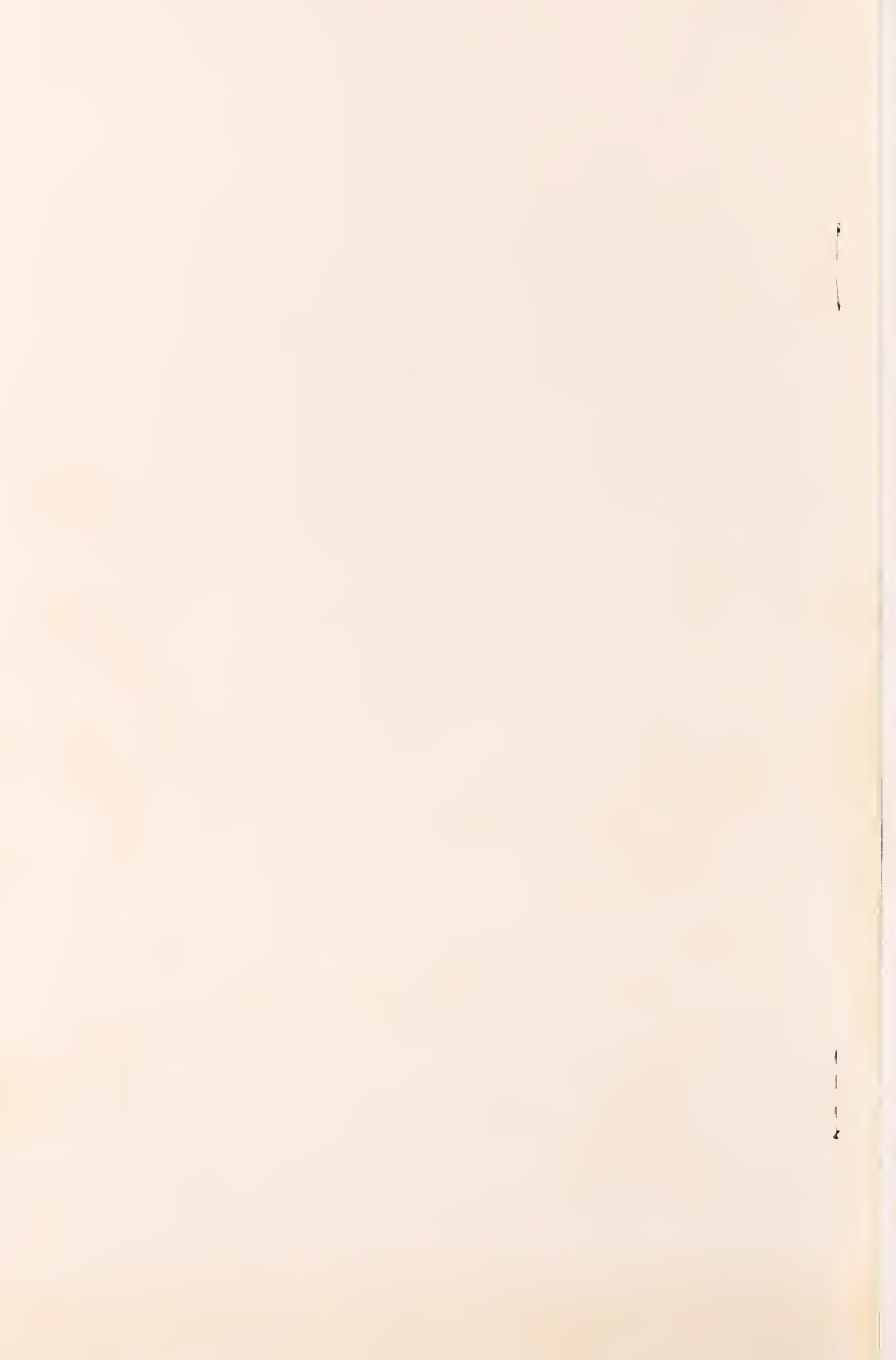
How will we remind the church that it is more dangerous to be cautious than to be daring? And what does this axiom mean for those of us who are asking how we can do theology for the poor and mission out of affluence?

And, beyond all these, will our agenda of concerns overwhelm us again with a new "Babylonian captivity of the Christian mission"? Will we go on writing our books about the relation of evangelism to social action or homogeneous units? And the 2.8 billion people in the world who do not know Christ continue to die with their noses pressed against the windows of our studies.

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<sup>47</sup> Anderson, "Facing the Realities," 55-56.





VOLKISH THOUGHT AND CHRISTIAN MISSIONS IN EARLY TWENTIETH CENTURY  
GERMANY

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The practice of using secular concepts and modes of expression to convey Christian ideas has been present from the very beginning of Christianity, and the danger has always been that their authentically Christian aspects might be obscured or compromised. An excellent example of the risks involved in an uncritical adaptation of secular concepts into a Christian framework is German volkish (völkisch) thought. Historian George Mosse has shown that in Germany during the 1920s volkish attitudes permeated the entire political right and that the National Socialist movement capitalized on the longings of those who perceived their spiritual roots were being dislodged through industrialization and the atomization of modern society.<sup>1</sup> Uwe Lohalm pointed out that there were over 100 volkish and antisemitic organizations in the Weimar Republic which expressed the political will of hundreds of thousands of Germans in those days.<sup>2</sup>

Because of a strong orientation toward political conservatism, German Protestantism was not immune to the volkish lure,<sup>3</sup> and missionary theorists in particular began utilizing its ideas and terminology to express their understanding of the Christian world mission. This led many outside observers to suspect there was some sort of natural affinity between German missiology and the Nazi movement which had wholeheartedly embraced volkish views, when in fact this was not the case at all.

## Elements of Volkish Thought

Volkish thought arose out of the irrational and emotional tendency of late eighteenth and early nineteenth century romanticism, and it focused primarily on man and the world.<sup>4</sup> The key concept was Volk, which was a metaphysical entity, an eternal, immutable ideal. Although the word is customarily translated as "people," volkish theorists ascribed a meaning to it that went beyond that of a mere collectivity of persons. Volk also implied the transcendental essence of a group of people, something fused to man's innermost nature. It constituted the source of one's creativity, depth of feeling, individuality, and unity with the other members of his people.

At the time of the German national revival many longed for an unchanging ideal of peoplehood with which they could relate, and the concept of "German Volk" provided this. Rejecting the ideal of cosmopolitan humanity, they looked back into the dim and misty Germanic past and affirmed the mythical conception of a common blood that could legitimize the formation of a German national state. Romantic writers and thinkers taught that the Volk had its own soul (Volksseele) which during the middle ages had had free play, but then urbanization and the emergence of modern civilization stifled its creativity. Now, only a common language and culture bound the nation together, and the Volk of necessity had to grow through a process of organic development, like a tree from its roots in the historical soil, striving toward a genuine creativity in the collective whole.<sup>5</sup>

The volkish concept was basically pantheistic. Nature was alive and spontaneous and was filled with a life force that corresponded to the human emotions. Thus, the human soul could be in rapport with



nature because it too was endowed with a soul. Every individual could find an inner correspondence with nature, and he shared this with his Volk. Each person was linked with every other member of his Volk through a common feeling of belonging. The individuals were bound to the organic community which had its own "Volk personality." The Volk in effect became God incarnate and the essential center of history. As Christian ethicist Joseph Wendland wrote in 1916: "The Volk is a quantity that outlasts the past and present. In every genuine nationality (Volkstum) eternal ideas of God are revealed."<sup>6</sup>

Because the Volk was tied to a specific geographical area, the "landscape" gave it a peculiar character, potential, and unity. Through the landscape the Volk remained in continuous contact with the life spirit of the transcendent cosmos. In German volkish thought man was glorified as living in accordance with nature and its mystical forces, and the problems thrown up by urbanization and industrialization were shunted aside as he retreated into a rural nostalgia. In the native environment of the Volk every person would find self-expression, individuality, and a sense of rootedness.

History played an important role in volkish thinking because it provided an explanation and goal for man's development. The Volk was a historical unit that had come down to the present from a far distant past. The landscape included not only the physical features of the environment but also the legendary exploits of those who occupied it. The small towns, villages, peasants, and burghers symbolized the connection between the history of the Volk and its fusion with the landscape. Thus, the rootedness of people in the Volk was based upon both nature and historical tradition.<sup>7</sup>

The volkish ideology stood in opposition to modernization and industrial civilization which allegedly robbed man of his individual creative self and destroyed the vitality of his social culture. It was governed by "reason" instead of "instinct" and "feeling," and it led to social "decomposition" (Zersetzung). But, when the individual person re-established ties with his Volk, he once again became a creative being, because after all the Volk was an immutable constant set forth by God, a metaphysical order of creation. The social institutions which flowed from Volk roots were far more authentic than the "artificially contrived" ones of rational, decadent, modern civilization. To underscore their rejection of modernity, German volkish thinkers posited such antitheses as "culture" (Kultur) and "civilization" (Zivilisation), and "community" (Gemeinschaft) and "society" (Gesellschaft).<sup>8</sup>

In the course of its evolution volkish thought picked up a number of ideas that put it at odds with Christian teaching. Paul de Lagarde (Deutsche Schriften [German Writings], 1878) set forth a Germanic religion based upon the rejection of traditional Christianity. God's kingdom was the Volk, and its members were the recipients of all creativity and a constantly renewing spirituality. Each person was linked directly to God through the Volk, and it possessed the quality of vital spiritual revelation. The volkish religion would lead man out of the discord of modernity and back to his true creative self. In an enormously popular book, Rembrandt als Erzieher (Rembrandt As Educator, 1890), Julius Langbehn substituted the image of the Volk for the person and function of Christ and taught that the Volk and the God of the universe participate in a direct relationship.<sup>9</sup>

The racist emphasis on "blood and soil" (Blut und Boden) entered

the volkish ideology around the end of the nineteenth century and became especially prominent after World War I. Biological races were identified with defined nations and people, and one group in particular, the Jews, was singled out as the enemy of the German Volk. Antisemitism objectified the enemy of the nation and Volk, and Jews were simultaneously blamed for liberalism, capitalism, democracy, Western civilization, and everything else that caused insecurity and anxiety among the German middle classes. In short, the volkish ideology which was so widespread in the 1920s effectively served as aim and purpose in Hitler's quest for power.<sup>10</sup>

#### Christian Missions in Germany

It is well-known that the great majority of German Protestant (evangelisch) church administrators and pastors stood solidly on the right of the political spectrum in the post-war Weimar Republic.<sup>11</sup> Most of them rejected democracy, longed for the return of the monarchy, were highly nationalistic in their outlook, and desired some sort of national regeneration, and this was the case with the leaders of the foreign missionary enterprise as well. As a result, both groups were quite susceptible to volkish propaganda.

In Germany missionary work was not sponsored by the Protestant church as a whole but by private corporations which had been founded for that purpose. In actuality, there were 28 separate churches that functioned in the post-1918 republic, and these so-called Landeskirchen (territorial churches) theoretically encompassed the entire population of the regions in which they were located. Although the Weimar Constitution specifically provided for separation of church and state, the various Land governments assisted both the Protestant



and Roman Catholic churches with subsidies and by collecting "taxes" from their members and allowed them a free hand in remodeling their administrative structures. They were not "state churches" as such, but quasi-independent bodies that maintained very close ties with the regime.

The approximately three dozen missionary societies were independent of churchly control and raised funds by appealing to individual congregations and parishioners.<sup>12</sup> The methods used for this included lectures by missions specialists and returned missionaries, a wide range of popular publications, and local or regional missionary conferences. Many societies took their names from the city or area in which their headquarters were located, for example, the Herrnhut or Moravian Brethren, Basel, Berlin, Barmen or Rhine, Bremen or North German, Leipzig, Hermannsburg, Neuendettelsau, Breklum or Schleswig-Holstein, Neukirchen, Bethel, St. Chrischona, and Liebenzell Missions. Some were named after their founders (the Gossner, Lepsius, and Christoffel Missions), their area of operation (East Asia, Carmel, and Sudan Pioneer Missions), or their functions (medical, blind, Jewish missions). There were also a few free church mission agencies that were supported by these constituencies, most notably the Methodists, Baptists, and Seventh Day Adventists.

It goes without saying that the groups competed with one another for funds and workers in the various Landeskirchen. However, most of their personnel were trained in missionary seminaries rather than the university theological faculties from whence the bulk of the pastors came. Also, their distinctives were usually vague, although the Leipzig and Hermannsburg Missions were strongly Lutheran

confessionalist, the Neuendettelsau and Breklum ones were more moderately confessionalist, and the very liberal East Asian Mission stood on the opposite end of the theological spectrum. With the latter exception, the societies were generally pietistic in tone. At home and abroad they were ecumenical in their outlook, and the Germans were actively involved in the nascent ecumenical movement.<sup>13</sup>

Just like the other church leaders, the mission executives welcomed Hitler's accession to the chancellorship on January 30, 1933. They had drunk too long at the fountain of volkish thinking, and their political appetites had been whetted for the advent of one who could lead Germany out of the wasteland of economic depression and national humiliation. Erich Schick, director of the Basel Mission, declared: "We cannot be thankful enough for Adolf Hitler, the man whom God placed at the head of Germany's government." The eminent missiologist Martin Schlunk (Tübingen) rejoiced because at the "very last moment the danger of the Red terror and the breakup of the state, people, and church was averted, and a genuine, German-feeling government has begun with holy will to construct a new nation." Johannes Warneck of the Rhine Mission called the new chancellor "the Führer whom God gave us." The Neuendettelsau missionary congregation wrote a song for Hitler's birthday in April 1933 whose second verse read:

God has given us a Leader.  
He pushes forward and we follow loyally.  
His path leads through night and death to light and life.  
There will be no rest until we are victors."<sup>14</sup>

The most distinguished worker of this mission, Christian Keysser, actually joined the Nazi Party on May 1, 1933, but his enthusiasm soon waned and he was not active in its affairs.<sup>15</sup> Siegfried Knak of the Berlin Mission declared in an article published in late 1933:

In the new state there will be a German Volk again. But we can be that only inside the armored shield of a firm state. This state must therefore clearly and decisively be a power state....It is a tribute to the greatness of the chancellor that he earnestly seeks the cooperation of the church....For if the state places a claim on the energies of the church, so it does in the name of the nationality (Volkstum), and here the church finds the starting point for its assent (Ja) to the total claims of the state....Thus the church can and must give a fundamental, whole-hearted assent to the Hitler state.<sup>16</sup>

That the mission leaders were capable of almost unlimited self-deception was revealed in a piece prepared for readers abroad by missions scholar Julius Richter. He explained how Hitler was reconstructing the nation on the basis of Volksgemeinschaft and his aim was to establish "a totalitarian state" in which all efforts in the the fields of religion, education, economics, politics, and social life would be coordinated under one unifying will and directed toward one goal.

The Christian Church is looked upon as the soul of this totalitarian state, to supply it with the indispensable religious and moral stamina. This definitely is part of Adolf Hitler's program.<sup>17</sup>

Even though the mission papers and journals were replete with examples of fawning before the new order (and this was the case with most church periodicals in 1933) and a few isolated individuals took out party membership, it would be wrong to accuse the mission people of being National Socialist in their basic orientation. However, the pervasiveness of volkish thinking in these circles provided a point of contact and softened them up for the disaster that would eventually overtake Germany and them as well.

### The Volkskirche Concept

Nineteenth-century German missiological theory had been influenced by romantic concepts similar to those picked up by volkish



thinkers. Thus, the Lutheran confessionalist Karl Graul who became head of the Leipzig Mission in 1847 incorporated a strong element of romanticism into his thought and de-emphasized pietistic subjectivism and individualism. He used terms like German Eigentümlichkeit (peculiarity) and Volksgeist (Volk or national character), and set forth the idea of a social organism in which church and Volk could grow and develop together a feeling of community. Confessionalist Wilhelm Löhne of Neuendettelsau portrayed the church as the crown and fulfillment of the development of the natural human communities.<sup>18</sup>

By the end of the century the key concept in German missiology had become that of the Volkskirche ("national" or "people's" church). The creation of these would lead to the christianization of whole peoples and the ultimate victory of Christ over paganism. No one was more forceful in expounding the Volkskirche ideal than Germany's two leading missiologists, Gustav Warneck (1834-1910) and Julius Richter (1862-1940). Warneck, first a pastor, then executive of the Rhine Mission, and finally a freelance scholar with an honorary appointment at Halle University, established the study of Christian missions as a scholarly discipline. (He called it Missionswissenschaft; today it is known as missiology.) He founded the Allgemeine Missions-Zeitschrift in 1874, the major scholarly journal of missions in Germany, authored the magisterial synthesis of mission theory, Evangelische Missionslehre (1897-1903), and fostered cooperation among the German missionary societies. Richter was a pastor and prolific writer on missionary topics who succeeded Warneck as editor of the AMZ and produced a multivolume history of Protestant missions. He held the first chair of missions at Berlin University and was an active participant in the ecumenical movement.<sup>19</sup>

Warneck, Richter, and their disciples held that the directive in Matthew 28:19 to "disciple all nations" (Greek, panta ta ethne) meant that not just individuals but entire peoples (Völker) must be won to Christ. They did not see a people simply as the sum total of the individuals in a particular group, language, or state but rather as a Volkstum, one that consisted of organic relationships with distinct sociological features and ethnic qualities. Volk individualism thus took the place of the individual person in pietism.

As for the church, although it stands on the Word of God, it must be incorporated into the lives of the various peoples. This meant the believers were to be formed into churches which were firmly rooted in the indigenous culture, and they in turn would gradually draw in their entire people. Instead of functioning as an imported institution, the church would root itself in the customs and structures of the people, and these would exercise a determining effect upon how the church developed. In building a congregation the national character and indigenous social and cultural institutions would be as important as the ministry of the Word of God and the sacraments.<sup>20</sup>

The most significant exponent of the relationship between church and Volk in German missiology was Bruno Gutmann (1876-1966).<sup>21</sup> He attended the Leipzig society's seminary where he was deeply influenced by Karl Graul's legacy, the pioneering work of social psychologist Wilhelm Wundt on the relationship between a people's psychological and spiritual development and sociological background, and pastor-politician Friedrich Naumann's efforts to link social service efforts to national concerns. Gutmann's studies included linguistics, art, mythology, culture, law, history, and sociology, all disciplines that

helped him to analyze the inner life of the people among whom he was to labor. In 1902 he went out to German East Africa (Tanganyika) where he took up a ministry among the Chagga people who lived in the vicinity of Mt. Kilimanjaro. Apart from two furloughs in 1909 and 1930 and a four-year absence resulting from the British expulsion of the German missionaries in 1920, Gutmann served there until his retirement in 1938.

The newly-arrived missionary was disturbed by the process of disintegration and detribalization that he saw taking place among the Chagga because of two external forces, European and Islamic civilization. He reacted strongly against this and fought it as best he could by word and deed. He was, as historian Marcia Wright put it, a "tribalist" who held that divinely ordained differences existed between races and nations. Thus, he emphasized congregational and rural community development rather than the institutions that would contribute to modernization such as Swahili language schools and European-style church organization with "national pastors."<sup>22</sup> When he returned home after World War I, he perceived that a similar kind of disintegration was occurring in Germany's rural communities as well. The voluminous writings that flowed from his pen during the next few years dealt with problems in both places, since he saw them as part of the same phenomenon, the ravages of civilization.<sup>23</sup> Two universities awarded him honorary doctorates for his scholarly work, and it was discussed widely in missiological circles.

Gutmann developed his theory during the first decade in Tanganyika and attempted to put it into practice there. His chief concern was to build an independent, organic Christian community among the Chagga and root the gospel as deeply as possible in the life of



the people, the Volkstum. He believed that missions should not tamper with this basic unit, because it had developed under God's creating and superintending hand. The traditional tribal culture was the manifestation of an inner spirit (Volksseele) which was ordained by God, and it instilled in the members of the tribe a number of social virtues, such as a "willingness to follow," "readiness to sacrifice," "care for others," "readiness to take responsibility for others' actions," and "readiness to come to an understanding."<sup>24</sup>

In the tribal group community life was based on common origin, that is, blood relationship and the common occupation of the same soil. This was the natural, God-given aboriginal foundation which was valid for all times. To tamper with this organism would result in great harm, and the task of missions was to help the Africans to preserve and strengthen their indigenous linkages and structures (Volksorgane). He identified these as "primordial ties" (urtümliche Bindungen), and argued that they characterized all human relationships and no one should try to escape them. They should be preserved and transferred to the Christian community instead of replaced with European structures.

He emphasized three of them among the Chagga--the extended family or clan (Sippe), based upon blood (Blut) relationship, the neighborhood (Nachbarschaft) where members of different families lived together and shared the same ground (Boden), and the age-groups which he redesigned to be Schildschaften, mutual, interdependent associations where friends stood together in war and peace. These primeval ties provided the "point of contact" through which the gospel could travel into the life of the people. The church would utilize the God-given structures of

society to serve the gospel and to incorporate members into the body of Christ, and at the same time it would make these the focal point of all social undertakings.<sup>25</sup>

Ernst Jäschke maintained his colleague was wrongly accused of making a pact with the "Blut und Boden theology" of National Socialism, and Gutmann insisted himself that he had derived his views from the New Testament and Luther's Shorter Catechism.<sup>26</sup> But, it is clear that he had been far more deeply affected by volkish thought than he realized. As Johannes Hoekendijk shows, several critics called attention to this but the leading lights of German missiology, among them Professor Julius Richter and Berlin Mission Society director Siegfried Knak (1875-1955), strongly supported his position. Richter praised the effort to uphold the primordial ties of a Volk, claimed Christianity was shaped by the soul of the Volk, and acknowledged the correlation between missiological theory and the current emphasis in Germany on race, blood, and soil.<sup>27</sup> In his book Zwischen Nil und Tafelbai (Between the Nile and Table Bay, 1931) Knak drew a parallel between the eternal ideas of creation and historical events and argued they were both rooted in the Volk. The division of the world into peoples was part of God's creative scheme, and missions honored the Creator when they respected the Volk. Missions were not to introduce a homogeneous world civilization but rather obliged to deepen the distinctive character of the various peoples. This would enable them to unfold in the manner that God wanted.<sup>28</sup>

Neuendettelsau missionary Christian Keysser (1877-1961), who served from 1899 to 1921 in Papua New Guinea, developed a similar set of views to Gutmann's and identified with him. He returned home after the expulsion of the German missionaries from New Guinea, earned a

doctorate at Erlangen, and taught for many years at the Neuendettelsau seminary. Like Gutmann, Keysser was a prolific writer who authored 10 books and 300 essays during his long career. The most famous work, Eine Papuagemeinde (A Papuan Community, 1929), is a description of the methodology he utilized to win a primitive village community to Christ, and today he is greatly admired by the Church Growth Movement centered around Donald McGavran and Fuller Theological Seminary which arranged to have the book translated into English with the dramatic title A People Reborn. In his introduction McGavran claims Keysser's discovery that the best possible way for a people to come to Christ was with its "social structure intact" is a good expression of the "homogeneous unit church" principle.<sup>29</sup>

Keysser spent over two decades as a "Papuan among the Papuans." He lived within the village, mastered the language, and learned the group's customs. Only after fifteen years did his ministry have "visible results," but eventually the whole community came to know Christ. He maintained that God permitted the existence of national and racial differences and the missionary was bound to respect the peculiar characteristics of the people among whom he ministered.

Moreover, rather than just win individuals the missionary must endeavor as much as possible to preserve the Volksstruktur, while replacing the aboriginal religion which serves as the social glue with Christianity. Keysser criticized traditional mission work for being "churchly" and called for a volkstümlich methodology that would give new life to the people. This involved both the bringing of individuals to Christ and the shaping of the social milieu by Christianity. The proper pattern was to proceed from the Old Testament which portrayed a



Volk religion to the New Testament which stressed individual faith. The organic connection of men and peoples as set forth in the Old Testament was the precondition for the redeeming work of Christ, and this made possible salvation for all through him. Nevertheless, God did not desire the disruption of the natural ties, and the Volk or tribal church was both the will of God and a vital necessity.<sup>30</sup>

Unlike Gutmann, Keysser saw in the "national movement" of Nazism the fulfillment of his conception of mission. His ideology enabled him to accept National Socialism as a "gift from God," welcome its campaign against "individualism," and to identify with the pro-Nazi Deutsche Christen (German Christians) in the Protestant church.<sup>31</sup> Thus the romantic volkish ideology had borne bitter fruit.

#### Culture Versus Civilization

A second volkish emphasis that found an echo in missionary circles was the antithesis between culture and civilization. The distinction was popularized after the war by Oswald Spengler in his Decline of the West (1918-22), and as mentioned earlier it was on the lips of every volkish thinker. Gutmann in particular made hostility to Western civilization a cornerstone of his intellectual edifice. For him the difference was between a "structure" and an "aggregate." Whereas in a society with culture there was an inner spirit (Volkseele) that expressed itself, civilization was merely a collection of co-existing individuals who were linked to one another by their material needs. In a civilization the spiritual order of culture was replaced by a dead, mechanical system of laws that served expediency, while a culture was bound together by race and soil.<sup>32</sup>

Another characteristic of civilization was individualism, where

man was organically alone and separated from the wholistic, primeval order of creation which above all was characterized by human interdependence. This cut the members of the Volk off from their roots and converted them into aimless, lonely, unhappy individuals for whom life no longer had meaning and purpose. It also involved proletarianization, the replacement of human values with things, and the depersonalization of human relations through money.<sup>33</sup> Hoekendijk contrasted the two extremes in Gutmann like this: "Civilization--individualism--self-sufficiency--organization--society--the masses; culture--the personality--bound together with one another--organism--community--a people."<sup>34</sup>

The volkish rejection of the West found its echo among such people as Gutmann and Keysser. In fact, the latter described the impact of civilization upon the inhabitants of New Guinea as a "deadly danger to the natural constitution of the people." In 1934 he wrote that Hitler was a co-belligerent in the struggle against civilization. The Führer was striving for God's cause because he "so energetically placed the Volk and the life of the Volk above that of individualism." The missionary added that this revealed "National Socialism had consciously or unconsciously based itself upon the Old Testament."<sup>35</sup> As Hoekendijk suggested, what Keysser had done was to transform the pietist concern for the care of souls into the care of the Volkstum and then to link this to the struggle against civilization. Thus, post-war cultural pessimism had found allies among the missiologists in the contest against "democracy." Knak only reinforced this contention when he said a parallel existed between Gutmann's struggle against civilization and the National Socialist enmity toward the French Revolution.<sup>36</sup>

## The Volksnomos

The third volkish idea that attracted attention in missionary circles was that of the Volksnomos. It was popularized especially by the amateur theologian and journalist Wilhelm Stapel (1882-1954), a conservative, romantic, volkish theorist who edited a right-wing periodical Deutsches Volkstum. He was a prolific writer on nationalistic themes and one of the early adherents to the German Christian movement. Stapel and his imitators taught that there is a two-fold revelation of God, law and gospel. Law is God's original revelation in creation and suffices to teach man to serve God and order his life morally. There are various creation orders--marriage, parenthood, family, clan, state, race, and Volk--and these are governed by the divine law. Inherent in the Volk is a divinely prescribed natural constitution, a Nomos, which is the customs, organic laws, and values that distinguish one people from another. This primordial constitution, the law of life which corresponds to the nature of a Volk, is labeled the Volksnomos. It is what makes an aggregation of individuals into a people, a Volk.

God also reveals himself in Christ the Redeemer, who died to rescue mankind and transform the lives of individuals. Stapel saw the Nomos in a heilsgeschichtlich sense, in that it not only gives the people its form and possibility of existence but also opens the way for salvation through Christ to reach them. The Nomos of all peoples is directed toward the birth of God's Son and this enables evangelization to take place. Fulfillment and redemption of the Nomos is found in the gospel message of Christ crucified. On the other hand, the gospel does not abolish the national Nomos. Each one continues to be valid and authoritative. Because the gospel does not



stand opposed to the law rooted in the Volk, it is apolitical and makes no demands upon the state nor does it determine the moral character of the polity.<sup>37</sup>

As Wolfgang Tilgner and Hoekendijk show, the Volksnomos concept influenced Gutmann and Keysser, and the liberal Gerhard Rosenkranz of the East Asia Mission utilized it to develop a missionary strategy for expressing Christian principles within the Chinese context.<sup>38</sup> Richter himself wholeheartedly endorsed the idea in a book published in 1934. Referring to Stapel's formulation, he declared that the ethos or Nomos of the various peoples has developed through the centuries and provides the foundation on which the societies are built. In the Nomos "the basic experience of the race finds its characteristic expression." He went on to question whether missions could bring a "Christian order of life" as such to a people and asked: "Could there be an independent Christian ethic apart from the Volkstum and the cultural situation?" His answer was that it would be better simply to penetrate the "heathen order of life with the Christian ethos and enhance and strengthen it rather than destroy it."<sup>39</sup> Two years later he approvingly associated Stapel's idea with the "especially strong emphasis" on race, blood, and soil in Germany, and stated it was "a fact" that "Christianity was shaped by the Nomos of each people in a distinctive fashion; each heard, so to say, from Christianity a special melody that confirmed the people's soul." <sup>40</sup>

The basic problem with the Volksnomos form of natural theology lay in placing the creation orders as a source of revelation on a par with Scripture. Moreover, sin was seen not as a broken relationship between God and man but rather as an inner-worldly phenomenon, the

breakdown of the ethical-ethnic integration of a Volk. Sin was a matter of interpersonal relations. The Word of God was forestalled from speaking judgment on the evils of a people, and in effect the voice of the church was silenced.<sup>41</sup> That fit perfectly into the Nazi understanding of what the church's public role should be.

### Christian Missions and the Third Reich

It seems clear that the adoption of the volkish ideology by leading segments of the missionary establishment was one of the factors that weakened the resistance of German Protestantism to the seductive appeal of National Socialism. In fact, Knak proudly proclaimed that the church in its missionary outreach "in no way stands in opposition to the sense and intent of the Third Reich" and "joyfully affirms" it.

With compelling force, German missions recognized the significance of the Volkstum for mankind and history....Long before there was a Third Reich, German missions saw its task to help check the destructive, dissolving forces at work among the foreign peoples and bring them to a new understanding of their volkish and racial distinctiveness. They would not be able to grasp the gospel fully if they became the spiritual slaves of Western culture....The value of the distinctive volkish character, which the Third Reich intends to protect, has been proclaimed abroad with convincing clarity in the gospel message.<sup>42</sup>

Keysser expressed delight that unlike before when "we had become so unvölkisch and therefore so ungodly," the person who now emphasizes the Volk and its life instead of individualism is a champion of God's cause. He added:

Thank God that National Socialism reigns today. One is most heartened and hopeful, since it has with the greatest energy placed Volk and Volkstum above all forms of individualism. Thus, it stands consciously or unconsciously on the basis of the Old Testament.<sup>43</sup>

Georg Hammitzsch of the Leipzig society went so far as to praise

Hitler's movement for combating Bolshevism and wanting God, Christ, and heaven and to say that the Führer "feels dependent upon God's approval or disapproval." Thus, missions with their emphasis on family, clan, tribe, race, and communal life confess their joyous agreement with the Volksgemeinschaft Hitler wishes to establish, and they "are the best ally of National Socialism in the area of caring for the Volkstum." Missions also practice the Führer principle, either by upholding existing tribal rulers or individual missionaries themselves serving as the "leader (Führer) of their charges who believe in Christ." And, missions agree with the Nazis in having an awareness of the danger of "intellectualism" and practicing a lifestyle of heroism and self-sacrifice.<sup>44</sup>

Yet, in spite of their compromises the missions theorists had not surrendered completely to the National Socialist ideal. Knak declared that the church through its instructional function would protect the German people from an unjustified intensification of the volkish idea. Although racial differences exist and they will not be abolished through conversion to the Christian faith, and missions must warn about race mixing and not teach the equality of men in this world because the New Testament does not teach it, still there is one gospel for all peoples and races even though it will have various forms of expression. Missions make clear that all peoples are fallen and blood must never be made the standard of religious truth or the source of religious understanding. Every race and people need the gospel in order to achieve the possibilities of their historical development. Every people has the right to uphold its identity, and where the gospel is correctly preached, it will serve as the life force for that people. Nationality is of God, but every nationality will perish



without the gospel.<sup>45</sup>

Regardless of its efforts to accommodate as fully as possible with the new order, the missionary enterprise soon felt the heavy hand of the totalitarian regime. In spite of what the pro-Nazi churchmen assumed, Hitler and his henchmen had no more use for foreign missions than they did for any other form of religious activity, and before long the regime began to clamp down on the societies' fund-raising and publication activities. Then, the government so restricted the amount of foreign exchange available for supporting workers and mission stations abroad that most of the operations either were terminated or transferred to agencies from other countries, and the German missionaries returned home. Moreover, several of the mission leaders identified with the Confessing Church, which resulted in still further pressure from the state.<sup>46</sup> It would be many years after World War II before German missions could make any kind of a recovery at all.

The experience of the German mission theorists in using the secular volkish ideology to convey Christian concepts was a sad one. It contributed to the climate of opinion in which Nazism could flourish, did little to advance the cause of communicating the gospel to non-Christian peoples, and served to obscure the universality of the Christian message. The idea of indigeneity in Christianity is crucial but it will have to be achieved on some other basis than volkish theory. That is the lesson to be learned from the disaster of German missiology.

<sup>1</sup>George L. Mosse, The Crisis of German Ideology (New York: Grosset and Dunlap, 1964), pp. 8-9. Wolfgang Emmerich (Zur Kritik der Volkstumsideologie [Frankfurt/M.: Suhrkamp, 1971]) shows that there was an intimate connection between National Socialism and volkish thinking, and it was a principal element of Nazi propaganda.

<sup>2</sup>Uwe Lohalm, Völkischer Radikalismus: Die Geschichte des Deutschvölkischen Schutz- und Trutz-Bundes 1919-1923 (Hamburg: Leibnitz Verlag, 1970), p. 11.

<sup>3</sup>J.R.C. Wright, "Above Parties": The Political Attitudes of the German Protestant Church Leadership 1918-1933 (Oxford: Oxford University Press, 1974); Richard V. Pierard, "Why Did German Protestants Welcome Hitler?" Fides et Historia 10 (Spring 1978): 8-9. In a historical treatment Paul-Wilhelm Gennrich, Gott und die Völker: Beiträge zur Auffassung von Volk und Volkstum in der Geschichte der Theologie (Stuttgart: Evangelisches Verlagswerk, 1972), deals directly with the role of volkish ideas in theology from biblical times to the present with particular emphasis on German Protestantism.

<sup>4</sup>For the development of volkish thought see in addition to Mosse and Emmerich, Horst Zillesen, ed., Volk--Nation--Vaterland: Der deutsche Protestantismus und der Nationalismus (Gütersloh: Gerd Mohn, 1970), and Kurt Lenk, "Volk und Staat:" Strukturwandel politischer Ideologien im 19. und 20. Jahrhundert (Stuttgart: Kohlhammer, 1971).

<sup>5</sup>Mosse, Crisis of German Ideology, pp. 8-10; Zillesen, Volk, p. 29.

<sup>6</sup>Lenk, Volk und Staat, p. 89; Zillesen, Volk, p. 28; Joseph Wendland, Handbuch der Sozialethik: Die Kulturprobleme des Christentums (Tübingen: J.C.B. Mohr, 1916), p. 222.

<sup>7</sup>Mosse, Crisis of German Ideology, pp. 15-16.

<sup>8</sup>See Richard V. Pierard, "Culture Versus Civilization: A Christian Critique of Oswald Spengler's Cultural Pessimism," Fides et Historia 14 (Spring 1982): 37-49.

<sup>9</sup>Mosse, Crisis of German Ideology, pp. 33-34, 43; Fritz Stern, The Politics of Cultural Despair: A Study in the Rise of the Germanic Ideology (Berkeley: University of California Press, 1961).

<sup>10</sup>George L. Mosse, Germans and Jews (New York: Grosset and Dunlap, 1970), p. 21.

<sup>11</sup>On this problem see Wright, Above Parties; Karl-Wilhelm Dahm, Pfarrer und Politik: Soziale Position und politische Mentalität des deutschen evangelischen Pfarrerstandes zwischen 1918 und 1933 (Köln: Westdeutscher Verlag, 1965); Frederic Spotts, The Churches and Politics in Germany (Middletown: Wesleyan University Press, 1973); Kurt Nowak, Evangelische Kirche und Weimarer Republik 1918-1922 (Göttingen: Vandenhoeck & Ruprecht, 1981); and Daniel R. Borg, The Old Prussian Church and the Weimar Republic: A Study in Political Adjustment, 1917-1927 (Hanover, NH: University Press of New England, 1984).

<sup>12</sup>There is a substantial body of literature on the various aspects of the German missionary endeavor. For coverage of this see Hans-Werner Gensichen, Missionsgeschichte der neueren Zeit, volume 4, section T of Die Kirche in ihrer Geschichte (Göttingen: Vandenhoeck & Ruprecht, 1969). The standard survey is Wilhelm Oehler, Geschichte der deutschen evangelischen Mission (2 vols., Baden-Baden: Wilhelm Fehrholz, 1949-51.) Brief assessments that contain post-war insights are Gerhard Brennecke, ed., Weltmission in Ökumenischer Zeit (Stuttgart: Evangelischer Missionsverlag, 1961), especially the chapter by Arno Lehmann, "Der deutsche Beitrag," pp. 153-65; and Niels-Peter Moritzen, "Ergänzungen aus deutscher Sicht," a postscript to Geschichte der christlichen Mission (Erlangen: Verlag der evangelisch-lutherischen Mission, 1974, pp. 366-80). This is the German translation of Stephen Neill, A History of Christian Missions, volume 6 in the Pelican History of the Church.

<sup>13</sup>For the involvement of German missions figures in the ecumenical movement see W. Richey Hogg, Ecumenical Foundations: A History of the International Missionary Council and Its Nineteenth Century Background (New York: Harper, 1952); Wolfgang Günter, Von Edinburgh nach Mexico City: Die ekklesiologischen Bemühungen der Weltmissions-Konferenzen (1910-1963) (Stuttgart: Evang. Missionsverlag, 1970; Richard V. Pierard, "John R. Mott and the Rift in the Ecumenical Movement during World War I," Journal of Ecumenical Studies, forthcoming.

<sup>14</sup>Arno Lehmann, "Die deutsche Evangelische Mission in der Zeit des Kirchenkampfes," Evangelische Missions-Zeitschrift 31 (May 1974): 56-57.

<sup>15</sup>Lehmann, EMZ, August 1974, p. 121.

<sup>16</sup>Siegfried Knak, "Totalitätsanspruch des Staates und der Totalitätsanspruch Gottes an die Völker," Neue Allgemeine Missions-Zeitschrift 10 (1933): 403-4, 406-7.

<sup>17</sup>Julius Richter, "The 'Reichkirche' in the New Germany," Missionary Review of the World 57 (Feb. 1934): 91.

<sup>18</sup>Johannes C. Hoekendijk, Kirche und Volk in der deutschen Missionswissenschaft (München: Chr. Kaiser Verlag, 1967), p. 79. Hoekendijk's study was first published in Dutch in 1948 and stirred a debate in German missiology that raged for years.

<sup>19</sup>Noteworthy studies of Warneck include Johannes Dürr, Sendende und werdende Kirche in der Missionstheologie Gustav Warnecks (Basel: Baseler Missionsbuchhandlung, 1947); Seppo A. Teinonen, Gustav Warneckin Varhaisen Lätysteorian Teologiset Perusteet (The Theological Basis of Gustav Warneck's Early Theory of Mission), with an extended English summary (Helsinki: S. Sanomain, 1959); and above all Hans Kasdorf, "Gustav Warnecks Missiologisches Erbe," unpub. diss., Fuller Theological Seminary, 1976, and "Gustav Warneck: His Life and Labor," Missiology 8 (July 1980): 269-84. For Richter see Richard V. Pierard, "Julius Richter and the Scientific Study of Christian Missions in Germany," Missiology 6 (Oct. 1978): 485-506.



<sup>20</sup>Besides the seminal work by Hoekendijk, a useful treatment of the Volkskirche question is Peter Beyerhaus, Die Selbstständigkeit der jungen Kirche als missionarische Problem (Wuppertal: Verlag der Rheinischen Missions-Gesellschaft, 1956), pp. 78-105. A more definitive discussion from the perspective of the 1930s is Ludwig Knöpp, Die Volkskirche auf dem Missionsfelde: Die Antwort deutscher evangelischer Mission auf die Frage nach Aufgabe und Ziel (Darmstadt: n.p., 1938). See also the post-World War II critique by Georg F. Vicedom, Missio Dei: Einführung in eine Theologie der Mission (München: Chr. Kaiser, 1958), pp. 73-75.

<sup>21</sup>For biographical details see Ernst Jäschke's introduction to the collection of Gutmann essays which he edited, D. Dr. Bruno Gutmann, Afrikaner--Europäer in nächstenschaftlicher Entsprechung: Gesammelte Aufsätze (Stuttgart: Evangelisches Verlagswerk, 1966). Jäschke, who succeeded Gutmann at the Chagga mission in Tanganyika, contributed an English version of his biographical sketch, "Bruno Gutmann's Legacy," to the Occasional Bulletin of Missionary Research 4 (Oct. 1980): 165-69. It was reprinted with some changes in the Africa Theological Journal 10:3 (1981): 54-66. Per Hassing published biographical articles which were virtually alike, "Bruno Gutmann of Kilimanjaro: Setting the Record Straight," Missiology 7 (Oct. 1979): 423-33, and "Bruno Gutmann of Kilimanjaro," Africa Theological Journal 8:1 (1979): 62-70. Also noteworthy is Cuthbert K. Omari, "Early Missionaries' Contribution to the Understanding of African Societies: Evidence from Two Case Studies from Tanzania," Africa Theological Journal 13:1 (1984): 14-29.

None of Gutmann's major works were translated into English and thus he is virtually unknown in the West. He did publish a brief exposition of his main ideas for English-speaking readers, "The African Standpoint," Africa 8 (Jan. 1935): 1-17.

The debate over Gutmann's conception of the church may be followed in Hoekendijk, Kirche und Volk, pp. 139-77, and Die Zukunft der Kirche und die Kirche der Zukunft (Stuttgart: Kreuz Verlag, 1964), pp. 127-36; Beyerhaus, Selbstständigkeit, pp. 87-96; P.P.A. Kamfer, Die volksorganisee Sendingmetode by Bruno Gutmann (Amsterdam: C.V. Swets & Zeitlinger, 1955, with English summary); Otto Raum and Günter Wagner, "Dr. Gutmann's Work on Kilimanjaro: Critical Studies of His Theories of Missionary Method," International Review of Missions 27 (Oct. 1937): 500-513; Walter Holsten, "Bruno Gutmann's Exegese," Theologische Studien und Kritiken 3:4 (1937-38): 282-331 (also reprinted in Holsten, Das Evangelium und die Völker: Beiträge zur Geschichte und Theorie der Mission [Berlin: Buchhandlung der Gossnerschen Mission, 1939]); and G. F. Vicedom, "Gemeindefaufbau in der Mission," Die Religion in Geschichte und Gegenwart (3rd ed., 1958), 2:1342-44.

<sup>22</sup>Marcia Wright, German Missions in Tanganyika 1891-1941: Lutherans and Moravians in the Southern Highlands (Oxford University Press, 1971), pp. 127, 171, 178.

<sup>23</sup>Gutmann published 23 books and 476 articles, book chapters, and duplicated circulars. A complete listing of his works is contained in Jäschke, Afrikaner--Europäer.

<sup>24</sup>Wagner, IRM, pp. 509-10.

<sup>25</sup>Hassing, Missiology, pp. 425-46.

<sup>26</sup>Jäschke, Afrikaner-Europäer, p. 16.

<sup>27</sup>Julius Richter, Junge Kirchen: Auf dem Wege nach Hangtschau (Gütersloh: C. Bertelsmann, 1936), pp. 16-17.

<sup>28</sup>Siegfried Knak, Zwischen Nil und Tafelbai (Berlin: Heimatdienst Verlag, 1931). Knak's views are presented to English-speaking readers in J. H. Oldham, "Dr. Siegfried Knak on the Christian Task in Africa," International Review of Missions 20 (1931): 547-55, and J. H. Oldham and B. D. Gibson, The Remaking of Man in Africa (London: Humphrey Milford, 1931), pp. 53-56. Hoekendijk, Kirche und Volk, pp. 165-71, critiques Knak. For further expositions of Knak's views, see his essays, Mission und nationale Bewegung (Leipzig: Kommissionsverlag der Mädchen-Bibel-Kreise, 1933), and "The Characteristics of German Evangelical Missions in Theory and Practice," in International Missionary Council, Evangelism: Madras Series, vol. 3 (London: Oxford University Press, 1939), pp. 312-84.

<sup>29</sup>Christian Keysser, A People Reborn (Pasadena, CA: William Carey Library, 1980), p. xii.

<sup>30</sup>Hoekendijk, Kirche und Volk, pp. 177-89; Knak, Madras Series, pp. 315-39. Significant discussions of his missiological theory include Walter Holsten, Das Evangelium und die Völker: Beiträge zur Geschichte und Theorie der Mission (Berlin: Gossner Mission, 1939), pp. 125-38; Willem Adolf Krige, Die probleem van eiesoortige kerkvorming by Christian Keysser (Pub. diss., Free University of Amsterdam, 1954); and Herwig Wagner, "Die geistliche Heimat von Christian Keysser," in Fides pro mundi vita: Missionstheologie heute. Hans-Werner Gensichen zum 65. Geburtstag, ed. Hans-Jürgen Becken and Bernward H. Willeke (Gütersloh: Gerd Mohn, 1980), pp. 119-32.

<sup>31</sup>Hoekendijk, Kirche und Volk, p. 179.

<sup>32</sup>Wagner, IRM, p. 509.

<sup>33</sup>Hassing, Missiology, pp. 426-27.

<sup>34</sup>Hoekendijk, Kirche und Volk, p. 155. The original reads: "Zivilisation--Individuum--Autarkie--Organisation--Gesellschaft--Masse; Kultur--Person--gliedlichgebunden--Organ--Gemeinschaft--Volk."

<sup>35</sup>Hoekendijk, Kirche und Volk, pp. 188-89.

<sup>36</sup>Ibid., pp. 173-74.

<sup>37</sup>Wolfgang Tilgner, Volksnomostheologie und Schöpfungsglaube (Göttingen: Vandenhoeck & Ruprecht, 1966) is the basic work on the topic. See also Hoekendijk, Kirche und Volk, pp. 193-94.

<sup>38</sup>Tilgner, pp. 211-16; Hoekendijk, pp. 180-83, 194-201.

<sup>39</sup>Julius Richter, In der Krisis der Weltmission (Gütersloh: Bertelsmann, 1934), p. 36

<sup>40</sup>Richter, Junge Kirchen, pp. 16-17.

<sup>41</sup>Critique by Walter Holsten, quoted in Tilgner, Volksnomoslehre, pp. 215-16.

<sup>42</sup>Siegfried Knak, "Mission and Kirche im Dritten Reich," in Das Buch der deutschen Weltmission, ed. Julius Richter (Gotha: Leopold Klotz, 1935), pp. 242-43.

<sup>43</sup>Christian Keysser, "Altes Testament und heutige Zeit" (1934), quoted in Hoekendijk, Kirche und Volk, p. 18

<sup>44</sup>Georg Hammitzsch, Die Grundlagen des Dritten Reiches und die Heidenmission (Leipzig: Evangelisch-lutherische Mission, [1934]), pp. 9-11, 18-19, 26-27.

<sup>45</sup>Knak, "Mission and Kirche," pp. 243-44.

<sup>46</sup>Arno Lehmann, "Die deutsche evangelische Mission in der Zeit des Kirchenkampf," Evangelische Missions-Zeitschrift 31 (1974): 53-79, 105-28, is the most complete treatment of the fate that befell the missionary enterprise in the Third Reich.



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Reaction in the 40s + 50s

Reassessment in the 60s

Reaffirmation in the 70s

Redefinition in the 80s

} the "private" (not public, or social. Xns).

	Whetton	Lansame	Pollage
Context	40s. 60s Reassessment Integ. of SMC into WCC change in Africa indep.	70s Reaffirmation 3rd world churches - 1/2 at Lansame. <del>Trinitarian foundation</del>	80s. Redefinition Rapid growth 3rd world theologians
Motivation	Ev. of World in this gen. Intentional crit. with Ec. 1960 Unity	Breadth of motive - Stott Stott - adds John 2	fr. Jesus of God & world Love - Humility - Integ. by at Pollage for social action.
Goal	salvation of indiv. souls increased emphasis on church Church Unit of concern about ethics	Unreached people Kingdom of God people & societies	The Kingdom motif Unreached people - but 3rd world objects. Rel. of evangel. + social action
Strategy	Go! Partnership with young churches 1940s - <del>Lansame</del> <del>Whetton</del> Rep. on WCC	Preservation - Hi Tech Rel. to national church Unity as cooperation in evangelism Social action as a partner to evangelism	Cooperative unity "strive for" 3rd world missions

Shenk.

What produced the expansion in mission of the evangelicals.

Theology - first half in Eng. 19<sup>th</sup> c., 2<sup>nd</sup> half of 19<sup>th</sup> in USA.

- an experiential response (pragmatic).

Institution - NAZ

1947/9 { Carl Henry challenges fundamentalist reductionism, reminds evangelicals of "whole gospel".  
Hansel himself - implies of mission - returns to reductionism.

prod. subversive influences - anthropology - Nida, Pike.

② tension betw. word + deed proclamation, evangelism + social action.

③ 3<sup>rd</sup> world growing strength of evangelicals

SKM - what new meaning approach. dialogue without surrender; encounter without bitterness.

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Western Culture + Xty - close relationship. 1499, Pope Alexander VI - p. 2  
William Carey - p. 3.

### 5 key issues of Mission Theology - p. 8 f.

1. Theological Basis. Obedience to the Great Commission; church planting; church growth, participating in God's work in history; seeking the humanization of the world. Trinitarian motif of missio Dei.
2. Church: Mission Relations. What theological principles apply? Ex.: - complete separation, or "the church is mission."
3. Evangelism + Social Action. What relationship. Ecumenicals: both essential. Evangelicals - several answers. Liberation theology.
4. Christianity + Other Faiths.
5. Mission and Unity. Ex.: cooperation in spiritual fellowship; organic unity; conciliar fellowship.

### Ecumenical Theological Development



## DS 33. MISSION THEOLOGY

A doctoral seminar ~~discuss~~<sup>in</sup> investigating and discussing theories of missions with special emphasis on 20<sup>th</sup> century trends in Conciliar (mainline) Protestantism, Evangelical (<sup>& independent</sup> conservative) Protestantism, and Roman Catholicism.

Investigation and discussion of the theories of the ~~Ecumenical~~ Councils from

Edin New York 1900 to ~~Vancouver~~ Vancouver, 1958, with special note of <sup>the major ~~base~~ Conferences of</sup> Edinburgh 1910, <sup>(1919-1958)</sup> the IMC ~~and the Assemblies~~ of WCC and LCOWE, the papal encyclicals on missions, <sup>Mexico City 1963</sup> and Councils from Jerusalem 1928, Madras 1938, Williputur 1950, Ghana 1958, Chelmsford Society 1966,

Wheaton and ~~Hyderabad~~ 1968, Berlin 1966, ~~Geneva~~ Bangkok 1973, Lausanne 1974, Melbourne +

Pattaya 1980. ~~and Vancouver 1989~~; ~~and~~ <sup>and</sup> of representative theologians of

Missions — Speer, Hocking, Kraemer, <sup>Blumen</sup>,

on the five major ~~EC~~ encyclicals of missions from 1919-1959; <sup>(1965)</sup> and on Vatican II and

on the Latin American Episcopal Conferences at Medellin and Puebla (1968, and 1979); and

the Evangelical Conferences from Berlin 1966 to Pattaya 1980.

an apprehension of existence that revolves around the poles of divine judgment and divine salvation, giving the divine answer to this demonic and guilty disharmony of man and the world.

THE PROBLEM OF NATURAL THEOLOGY *AQUINAS*

This fact of the universal religious consciousness of humanity and of its products and achievements has been a serious problem for Christianity since the beginning. For a very simple and obvious reason. Christianity as *the* religion of revelation is necessarily at close grips with the problem of truth. The Apologists and Fathers of the first Christian centuries propounded two opposite solutions to the problem; either they assumed the operation of diffused reason (*logos spermatikos*) in the non-Christian world or they denounced the non-Christian religious world as the product of demonic influences.

The most massive attempt to embrace the religious life of mankind and the Christian revelation in one harmonious system of thought has been Aquinas's hierarchical system of the sphere of natural and rational religious truth and that of the supernatural and superrational realm of revelation, on the assumption that the first grade of natural theology has the function of a *præambula fidei* and a *præparatio evangelica*. The main objection to this imposing system is not that it is rationalistic. Its value lies rather in its legitimate endeavour to recognize the rights of reason and of the undeniable human urge for ordered and progressive life, and so to vindicate that rationalism within due proportions has a valid and important place in human life and thinking. Thomas Aquinas did not aim at rationalizing the data of revelation. He was too good a Christian not to maintain the mystery of revelation, for in his opinion a "vetula" (an old uneducated woman) who lived by the mysteries of the Christian revelation had deeper knowledge and certitude about the fundamental problems of existence than his beloved philosopher of antiquity.

The fundamental weakness of Thomas's system is, from the standpoint of Biblical realism, a religious one. Under the influence of Aristotelian philosophy he entertained an intellectualist conception of revelation, considering it to offer a set of supernatural truths, inaccessible to reason (for example, the Trinity). This conception is a denial of the existential and dynamic character of Biblical revelation. Further than that, in order to construe his harmony he made the order of

grace and revelation a perfected stage of nature and of reason. *Gratia non tollit sed perficit naturam* (grace does not abrogate but perfects nature), was his maxim. In doing this he destroyed the insuperable barrier between natural and supernatural truth that he previously erected, and ignored—a fundamental religious mistake—the fact that, according to Biblical realism, the opposite of grace is not nature or reason, but sin. The real cause of this unpardonable mistake is that his starting-point is the ontological conception of Greek philosophy about God, that God is Pure Essence and the Unity of all Being—and not the prophetic voluntaristic conception of the Bible. The urge for rational unity of thought was the impelling force in his ontological hierarchy and drove him into the arms of philosophical monism, setting the religious life of mankind and the revelation in Christ in the relation of horizontal grading to each other. The revelation in Christ, however, is vertically related to all human religious life and wisdom, because it is the "wisdom of God" which is "sheer folly" to the Greeks, and not the perfection or crown of human reason or religion. In Thomas's system revelation and its content becomes, logically speaking, a much-needed supplement to the insufficiency of reason in the realm of supernatural truth, and not the crisis of all religion and all human reasoning, which it is in the sphere of Biblical realism.

..... *BARTH* .....

The opposite standpoint is the subject of vigorous theological debate in the last ten years. Karl Barth's theology is an energetic endeavour to assert and lay bare the exclusive nature of Biblical religious truth as wholly *sui generis*. Its outstanding merit in the present deluge of relativist thinking is that it states the problem of revelation as a matter of life or death for Christianity and theology. It is deeply sensitive to the radically religious character of Biblical realism and proclaims it with prophetic aggressiveness and fervour. Its voice deserves the most serious attention to-day, because this theology offers a much-needed purification of Christian thinking.

.....  
The way in which this special revelation in Christ contradicts and upsets all human religious aspiration and imagination is an indirect indication of its special and *sui generis* quality and significance. The protest which all philosophies and religions have raised, raise and will raise against the cardinal elements of the Christian faith demonstrates



that the God of the philosophers and the scholars, however lofty their conception may be, is *not* the God and Father of Jesus Christ.

To sum up, from the standpoint of Biblical realism the attitude towards the non-Christian religions, and likewise the relation of the Christian Church to the world in all its domains, is the combination of a prophetic, apostolic heraldship of truth for Christ's sake with a priestly apostolic ambassadorship of love for His sake. The right attitude of the Church, properly understood, is essentially a missionary one, the Church being set by God in the world as ambassador of His reconciliation, which is the truth that outshines all truth and the grace that works faithful love.

#### POINTS OF CONTACT

Whenever the problem of the missionary attitude towards the non-Christian religions is discussed, the "point of contact" inevitably appears on the scene. The task of a good missionary is naturally considered to be that of eagerly looking for points of contact. Every missionary who has his heart in his work is all his life deeply concerned about points of contact. His apostolic and missionary obligation and desire to reach men with the Message, to stir a response, to set the chords of men's inner conscience vibrating, to find an entrance for the Gospel into their minds, to "make the way ready for the Lord," foster this concern. This concern is legitimate and should not be weakened by the knowledge that no mortal man can work faith in God and in Christ in another man, and that it is the Holy Spirit alone that can work faith and "convince of sin, righteousness and judgment."

One might state this important aspect of the problem of concrete points of contact in this somewhat unusual way: that there is only one point of contact, and if that one point really exists, then there are many points of contact. This one point of contact is the disposition and the attitude of the missionary. It seems rather upsetting to make the missionary the point of contact. Nevertheless it is true, as practice teaches. *The strategic and absolutely dominant point in this whole important problem, when it has to be discussed in general terms, is the missionary worker himself.* Such is the golden rule, or, if one prefers, the iron law, in this whole matter. The way to live up to this rule is to have an untiring and genuine interest in the religion, the ideas, the sentiments, the institu-

tions—in short, in the whole range of life of the people among whom one works, *for Christ's sake and for the sake of those people.* Whosoever disobeys this rule does not find any real point of contact. Whosoever obeys it becomes one with his environment, and has and finds contacts. Obedience to it is implied in the prime missionary obligation and passion, to wit, preparing the way for Christ and being by God's grace a pointer to Him. Only a genuine and continuous interest in the people as they are creates real points of contact, because man everywhere intuitively knows that, only when his actual being is the object of humane interest and love, is he looked upon in actual fact, and not theoretically, as a fellow-man. As long as a man feels that he is the object of interest only for reasons of intellectual curiosity or for purposes of conversion, and not because of himself as he is in his total empirical reality, there cannot arise that humane natural contact which is the indispensable condition of all real religious meeting of man with man. In these conditions the door to such a man and to the world he lives in remains locked, and the love of Christ remains for him remote and abstract. It needs translation by the manifestation of the missionary's genuine interest in the whole life of the people to whom he goes.

The problem of the concrete points of contact is thus in its practical aspect to a very great extent a problem of missionary ethics, and not only a problem of insight and knowledge.

#### Notes

1. Gerald H. Anderson, "Layman's Foreign Mission Inquiry," *Concise Dictionary*, pp. 339-340.
2. Gerald H. Anderson, *The Theology of the Christian Mission*, pp. 10-12; *The Authority of the Faith*, pp. 1-23.
3. Anderson, *The Theology of the Christian Mission*, p. 12.
4. Abridged from Chapter 2 (pp. 29-48) in *Re-Thinking Missions: A Laymen's Inquiry after One Hundred Years* by The Commission of Appraisal, William Ernest Hocking, Chairman. Copyright, 1932 by Laymen's Foreign Missions Inquiry. By permission of Harper & Row, Publishers, Inc.
5. Latourette, "William Ernest Hocking," *Concise Dictionary*, p. 254.
6. Hendrik Kraemer, "The Attitude Towards the Non-Christian Religions" (ch. IV), *The Christian Message in a Non-Christian World* (New York: International Missionary Council, 1947), pp. 101-141. Used by permission.
7. Stephen Neill, "Hendrik Kraemer," *Concise Dictionary*, pp. 328-329.
8. *Ibid.*, p. 329.



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R = Recalled from borrower



life itself. As one labors daily, in whatever sphere, within the home or without, one may be serving God.

This vision of vocation helps Christians to realize extensive areas of mission. It points to the common activities of life as ways and means by which ministry in the name of Jesus Christ may be done. Twentieth century Christians often undergo several job changes or vocational switches during their lives. But the future may be faced with confidence when one perceives the call of God in the midst of these changes of life.

5. **STEWARDSHIP.** One of the most powerful legacies to the Christian church from Old Testament Judaism is the concept of stewardship. As early as Genesis 1, the story of the Garden of Eden, humans are told to "fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Gen. 1:28). Humanity receives a measure of power over the resources of the world. Yet there is also the reminder: "God said, 'Behold I have given you every plant yielding seed . . . every tree. . . And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.'" (Gen. 1:29-30; italics added). Humans are "stewards" or "overseers" or "managers" of the gifts given. They are "over nature" but "under God."

At their best, Reformed churches have appropriated the stewardship concept comprehensively. They have seen the Christian duty to manage the resources of God responsibly, to be good stewards. They have seen that responsible stewardship involves a commitment of one's time, energy and talents to serve the greater glory of God. The concept of stewardship is trivialized in our churches when it is reduced to only an appeal for money during "stewardship campaigns." Instead, one's whole life itself is the arena for God's glory. Calvin's personal seal epitomized this with its flaming heart in an open hand extended in offering to God.

To be a responsible steward means that all activities of life will be related first and foremost to the purposes of God. Thus Reformed Christians have sought to minister in the church and in the world to the pressing problems of their cultural contexts.

Using God-given resources, churches have addressed and ministered to specific issues of oppression, poverty and injustice as well as to the giant global concerns such as hunger, the environment and world peace. This has been done in and with the preaching of the gospel of Jesus Christ, for responsible stewardship in the reformed tradition impels the church into its mission

and ministry as "servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1).

**THE THEOLOGICAL TRADITIONS** of our churches can significantly inform our understandings of our churches' ministries and missions. Resources from the churches' best theological reflections serve to undergird and give integrity to the actions of men and women of the Reformed faith who actively minister for Jesus Christ throughout the world.

## IS THE CHURCH ANY DIFFERENT?

By **BETSY HUMPHREYS**

When we make out our personal or family budgets, we have a category marked "Contributions." Under that heading we put our donations to church, civic groups, charities, and, perhaps, our school or local educational TV station.

Each one of these organizations tries to coax us to open our hearts and wallets. Each proclaims its need for existence. Each tries to convince us that it has a unique role in the life of the community.

As we come to the time for church pledges, we need to ask ourselves what is unique about the church. What does the church do that no other organization can duplicate?

Although we answer this question frequently, most of the time we answer subconsciously and in generalized fashion.

If we feel the church is doing a "good job" and if we are involved in its activities, we are likely to take our stewardship function more seriously.

At least once a year it is useful to examine these generalized feelings long enough to come up with a list of what the church specifically offers.

**MANY OF THE SERVICES** the church provides are similar to those of other organizations — food for the hungry (Meals on Wheels), a warm and friendly place for social needs (community centers), information on religion (college classes) and counseling (professional guidance centers).

These are areas in which the need is so great that we can be glad that our churches are a visible part of efforts to treat people with love and care. In addition, it is their sense of Christian compassion that makes many of our members volunteer for these other organizations.

The church provides a unique setting for these human services — accessibility. Many people who cannot bring themselves

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We minister as responsible stewards, using in service the gifts God has given. We carry out our missions through our individual callings and through the calling of the church itself to the service of Jesus Christ who is the Lord of history. We minister not alone but together, with the people of God, chosen to do his will and to seek to carry out his purposes in this world God created. All of this is done for the greater glory of God to whom be "glory in the church and in Christ Jesus to all generations for ever and ever. Amen." (Eph. 3:21). □

to go to the professional counseling services will approach a pastor for the help they need. Many people who are too embarrassed or too proud to go where many others are openly receiving help will enter a church when they are desperate.

The church has been recognized historically as a place of refuge. There is a deep recognition that within its walls is something not to be found elsewhere. The word sanctuary has a special meaning for those in need of its safety and care.

Beyond the services that the church shares with other agencies exists another kind of activity that has deep personal meaning for those who participate. This activity is clearly distinguishable from that of other groups.

For example, the Red Cross provides a life-saving service with its Bloodmobile, but it does not provide Christian education for our children. The church does.

The youth programs sponsored by United Fund agencies give wholesome recreation and career guidance to thousands of young people every year, but they do not serve a community of believers.

Many groups put on fine programs, but none has the quiet joy of a Christmas Eve candlelight service, the mystic sadness of a Holy Week Tenebrae service or the fragility and freshness of a children's church choir.

The church reaches into our lives and into the whole world to provide the unique setting and unique activities that give Christianity its meaning. Every time we give to our church, we affirm our belief that the church's unique role needs to exist and continue. Every time we withhold support, we say that it doesn't matter very much.

Instead of lumping all contributions under one heading we can see that our giving to the church deserves separate consideration. If we are to keep the church's singular role in the community and in our lives, we have to support its existence and activities.

The choice is ours. □



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Lord to bruise him." No proximity to the human condition is more poignant than that. It is too lifelike to be mistaken for what it is, a full-blooded encapsulation of the original divine intention. God through him would know our plight and feel our sorrow. Jesus is God in full engagement. Put to grief in the unspeakable agony of human sinfulness, Jesus is the definitive measure of God's "numbing" capacity to take on our suffering, the Suffering Servant now unenviably receiving the double *salut* of God and human beings. The Suffering Servant is God's self-portrait—and our un-

flattering self-witness.

Our perception of this truth is indispensable to our obtaining a right and fulfilling relationship with God. Redemptive suffering is at the very core of moral truth, and the prophets were all touched by its fearsome power. But only One embodied it as a historical experience, although all, including the Prophet of Islam, walked in its shadow. Those who consult their hearts will hear for themselves the persistent ordinance proclaiming God's ineffable grace.

## The Legacy of D. T. Niles

*Creighton Lacy*

“**E**vangelism is witness. It is one beggar telling another beggar where to get food.”<sup>1</sup> Few Christians who have heard that aphorism can identify its source; even fewer could identify by time or nation or vocation or publication, the powerful evangelist D. T. Niles. In a sense it is not a representative figure of speech, for Niles's grateful obedience to Jesus Christ poured forth in a life of energetic service and joyous faith.

For all the ecumenical conferences and distinguished pulpits that kept D. T. Niles “on the go,” he said very little about himself. “I am not important except to God,” he once wrote, and a bit later, “We who speak about Jesus, must learn to keep quiet about ourselves.”<sup>2</sup> Nor did many friends and contemporaries say much about the man; they were too busy listening to the message of God he proclaimed in word and deed.

### Niles's Life and Ministry

Daniel Thambyrajah Niles was born near Jaffna, Ceylon (now Sri Lanka) in 1908, a fourth-generation Christian. His great grandfather had been the first Tamil baptized in the American Board Mission in 1821; his grandfather was a Methodist minister. His mother died when D. T. was only a year old, but his father's remarriage eventually brought eight younger siblings to be cared for. Largely on that account, his father wanted Daniel to become a lawyer. It was a Hindu mathematics teacher who, on the very day of law-school registration, persuaded the father that D. T. Niles should enter the Christian ministry, and that God would look after the family.

The year that he graduated from what is now United Theological College in Bangalore, South India, Niles attended the Quadrennial of the Student Christian Movement (SCM) for India, Burma, and Ceylon. Even then, in 1933, W. A. Visser 't Hooft, one of the principal speakers, took note of a young Ceylonese student who was concerned with how the SCM might become an effective evangelistic force. Five years later D. T. Niles was the youngest delegate at the Madras Conference of the International Missionary Council, paired with Henry P. Van Dusen in the workshop on “The Faith by Which the Church Lives.” Ten years—and a world war—after that Niles delivered the keynote address at the founding of the World Council of Churches (WCC) in Amsterdam. He addressed the Second Assembly at Evanston in 1954 and was cho-

sen to replace the assassinated Martin Luther King, Jr., to address the Uppsala Assembly in 1968.

Meanwhile Niles had earned a doctorate from the University of London, served as general secretary of the National Christian Council of Ceylon and as first chairman of the Youth Department in the World Council of Churches, planning and organizing the World Youth conferences in Amsterdam and Oslo. From 1953 he occupied, concurrently, posts as executive secretary of the WCC Department of Evangelism, principal of Jaffna Central College, pastor of St. Peter's Church in Jaffna, and chairman of the World's Student Christian Federation. That link from local church to world Christian community was typical. At the time of his death in 1970, D. T. Niles was executive secretary (and chief founder) of the East Asia Christian Conference (EACC), president of the Methodist Church of Ceylon, and one of six presidents of the World Council of Churches.

In between these peripatetic commitments he shared a close partnership with his wife, Dulcie, helped to rear two sons both of whom entered the ministry, was the first “younger churchman” to occupy the Harry Emerson Fosdick Visiting Professorship at Union Theological Seminary, New York, and published nearly a score of books. “God never gives gifts without seeking to give himself along with them,” he wrote. “Those who minister . . . must judge their success not by how much service has been rendered but by how many have been led to God.”<sup>3</sup> Niles would surely apply that measurement to his own activities.

### The Work of an Evangelist

D. T. was above all an evangelist. “Evangelism is the proclamation of an event, it is also an invitation to an encounter.”<sup>4</sup> “Evangelism is the impact of the Gospel on the world.”<sup>5</sup> “Evangelism is not something we do, it is something God does.”<sup>6</sup> “Evangelism happens when God uses anything we do in order to bring people to Him in Jesus Christ.”<sup>7</sup> “The recovery of wholeness—that is the purpose of evangelism.”<sup>8</sup> “In our part of the world, the preacher, the evangelist, is engaged in the work of disrupting people's lives.”<sup>9</sup> If there is an ambivalence in these sentences between God's role and ours, it is inherent in the writer—and in theology. D. T. Niles was an Asian—and a Christian—who thought in terms of both/and rather than either/or.

One of Niles' major contributions was the blending, not the contrasting, of Eastern and Western thought, of “orthodoxy” and “liberalism.” This can be seen in the diverse men who influenced him most profoundly. At the age of eleven Niles heard the great missionary of the Middle East, Samuel Zwemer. During his Eu-

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ropean studies, soon after meeting Visser 't Hooft, he became acquainted with Hendrik Kraemer and Karl Barth, who "befriended Niles" (as a son later wrote).<sup>10</sup> John R. Mott visited India in 1937. Even closer associates and ecumenical colleagues were Pierre Maury, one-time head of the Reformed Church in France, and John Baillie, whom Niles regarded as a "mediating bridge" between East and West.

In India Niles deeply appreciated C. F. Andrews, E. C. Dewick, and E. Stanley Jones, who tended to stress the immanence of God, and Paul David Devanandan and M. M. Thomas, committed to the social application of the gospel. Niles himself acknowledged the contrasts insightfully:

Hendrik Kraemer and Paul Devanandan are the two men to whom I am most indebted for the way in which I have learned to study other religions and to be in normal converse with adherents of these religions. Kraemer taught me to approach other faiths and to enter into them as a Christian; Devanandan taught me to see and understand the Christian faith from the vantage ground of other faiths.<sup>11</sup>

Add to these contemporary "gurus" the influences that Niles absorbed by osmosis from his Asian and Christian environment: worship in the Eastern Orthodox tradition, the hymns of Charles Wesley, the mysticism and devotion of Hindu *juana marga* and *bhkti marga*. As his son Dayalan described him, "Niles was certainly no systematic theologian in the technical sense of the word."<sup>12</sup> Rather, he chose a pragmatic stance in dealing with both local and ecumenical issues, a kind of action/reflection model. "His overall frame of reference is Methodist as opposed to the early Barthian dialectical position."<sup>13</sup>

## Interpreting the Bible and Christian Faith

D. T. Niles drew abundantly on Scripture, for illustrations as well as quotations. Many of his addresses and published works were frankly, deliberately Bible studies: for example, *Living with the Gospel* (1957), *Studies in Genesis* (1958), *As Seeing the Invisible* (1961, an interpretation of Revelation). "I cannot claim either adequate scholarship or accuracy of method," he modestly stated, "but [these essays] at least represent what happens when I read my Bible."<sup>14</sup> One of the earliest of such studies, *Reading the Bible Today* (1955), has been translated into at least fifteen languages. In it Niles revealed clearly his modern, open approach to Scriptures. Truth need not be taken literally, he said, as when his two-year-old son from a tropical clime described snow as "somebody throwing flowers."<sup>15</sup> The opening words of Genesis were written, he believed, "by a group of men belonging to the priestly families of Israel at that time in exile in Babylon with their people."<sup>16</sup> In his Beecher Lectures he declared that "the Genesis account of man's sin is an account which seeks to make plain the nature of sin and not its origin."<sup>17</sup>

"Some people treat every word in the Bible as equally true and inspired, and do not ask why and when it was spoken. This may lead to very wrong ideas about God."<sup>18</sup> For God is the hero of the Bible stories, the evangelist explained, not individual men and women; God speaks and people answer, rather than merely recording the human quest for the divine. The Bible, he continued, gives us the word of God as news, as law or demands, as faith.<sup>19</sup> In short, "the adventure of Bible reading is in praying the Holy Spirit to lead us to that point in the conversation between God and man at which we can hear what God is saying to us today."<sup>20</sup>

Central to the Scriptures, to all of Christian faith, for Niles, stood Christology. "Both the New Testament and the Old Testament," he wrote, "are about Jesus Christ and from Jesus Christ."<sup>21</sup> As important—nay, as imperative—as the obligation to love may

be, he affirmed in reply to J. A. T. Robinson's *Honest to God*, "it is essential . . . to hold this command to love in conjunction with the command to believe in Jesus Christ."<sup>22</sup>

At the same time—and here emerges the paradox of all who engage in sincere interfaith dialogue—"the issues of Salvation and Damnation cannot be stated in terms of men's belief or unbelief in the special revelation of Christ: they can only be stated in terms of the outreach of the work and ministry of Christ himself."<sup>23</sup> "To speak about the finality of Christ is not to tie oneself to where his name is actually pronounced."<sup>24</sup> "There is no Saviour but Jesus and they who are saved are always saved by him. That is true without qualification."<sup>25</sup> "There is no salvation except in Jesus Christ, but who shall decide how and in what guise Jesus comes to men and claims their acceptance!"<sup>26</sup> To some this is the hidden or anonymous Christ, to others it is the universal word of God.

Doctrinal debates, which divided the early church and still produce fissures in the body of Christ, merited little concern for D. T. Niles. Intellectual arguments about the preexistent Son or the "two natures" dissolved for him into a personal experience of the Savior. The question, he wrote, is "not whether our understanding of God is illumined for us by the person, teaching, and work of Jesus Christ; nor whether in him is found a supreme illustration of God-consciousness; but whether our faith in God is such as to find its one possibility in him."<sup>27</sup> "The crux of the finality issue is whether or not in Jesus Christ men confront and are confronted by the transcendent God whose will they cannot manipulate, by whose judgment they are bound, and with whose intractable presence in their midst they must reckon."<sup>28</sup>

In like manner also Niles offered fresh, empirical insight into the true meaning of the Trinity. "The Christian faith is no simple Jesus-religion," he declared in the Lyman Beecher Lectures; "it is faith in God the Father, God the Son, and God the Holy Spirit, one God in three persons, Trinity in unity and unity in Trinity. But there is no way to the largeness of this faith except through faith in Jesus Christ."<sup>29</sup> In other addresses, however, Niles made very clear that the Trinity represented not a distinction within the Godhead, but a significant distinction for the work of salvation.<sup>30</sup> Converts were—and should be—asked not simply, Do you believe in Jesus Christ? but have you received the Holy Spirit? Citing Romans 8:26–27, the evangelist insisted that, while Jesus establishes us in relation to God, "it is only the Spirit who is able to maintain us therein."<sup>31</sup> Or again, the downward movement of God in creation and providence is revealed in Christ's incarnation, suffering, and death; the upward movement of the Holy Spirit (and the church) is manifest in his resurrection and ascension.<sup>32</sup> Finally, within the Trinity, "The Holy Spirit is the missionary of the gospel. It is he who makes the gospel explosive in men's lives and in human affairs."<sup>33</sup>

"This Jesus whereof we are witnesses" comes to us initially and personally in worship, in devotion. Niles's sermons drew copiously on hymns by Charles Wesley, on poems by Wordsworth, Donne, and many others, on devotional literature from the East. Would that we had collections of recorded prayers from this man of God, but they must have been profoundly private. The world church owes a lasting debt to D. T. Niles for conceiving and gathering the liturgical wealth of the Orient in the EACC *Hymnal* and writing the words for forty-five of the entries. "Even a hymnbook or a book of prayers is a form expressing a given unity," he once wrote.<sup>34</sup>

In one of his Lyman Beecher Lectures, Niles quoted a Christian student as declaring that devotion to Jesus brings deliverance from "seeking the good life," from "obedience to a moral ideal."<sup>35</sup> Yet in the same address he cautioned against substituting renunciation for real righteousness, piety for practice. Furthermore, he



once warned, "There is a difference between offering beauty to God in his worship and worshipping beauty in the guise of worshipping God."<sup>36</sup>

Our fellowship with Christ can only be maintained, Niles would insist, within the fellowship of the church. This is not, as previously indicated, a condition for salvation, but it is for the Christian life. "The object of evangelism is conversion," Niles declared, "conversion to Christ and personal discipleship to him. But involved also in this conversion are conversion to the Christian community and conversion to Christian ideas and ideals."<sup>37</sup> In fact, he went on to explain, the normal order of mission priorities should be a welcome to the community (proselytization), an invitation to discipleship (evangelism), and a transformation of values (Christianization).

"I believe fully," Niles wrote on another occasion, "that a decision to follow Jesus Christ is inextricably linked with the decision to become a member of the Christian Church."<sup>38</sup> Faith is the faith of a community,<sup>39</sup> and he quoted approvingly Karl Barth's familiar pronouncement: "One cannot hold the Christian faith without holding it in the church and with the church."<sup>40</sup>

## The Centrality of the Christian Church

Nevertheless this serving community, according to Niles, must never be mistaken for the institutional church. "Men can only be loved into God's kingdom, they cannot be organized into it," he said.<sup>41</sup> With a gentle dig at preachers he suggested, in the Warreck Lectures in Scotland, that the laity, the people of God, earn their right to preach by the daily lives they lead, whereas the ordained clergy does not have to renew its professional credentials.<sup>42</sup> Similarly Niles had little use for sectarian divisions. "The finality of Jesus Christ," he declared, "is a standing judgment on denominational separateness."<sup>43</sup> In *Upon the Earth* he told the devastating story of the immigration officer who inquired about a missionary's religion: "Yes, Madam, Christian—but what damnation?"<sup>44</sup>

The real test of the church's faithfulness to Christ is, of course, its activity in the world. "Those who accused Him of revolution put Him on a cross," Niles told an audience of "conservative evangelicals"; "those who accuse Him of nonsense put Him in a sanctuary."<sup>45</sup> Both individuals and the community are called to radical discipleship, Niles constantly affirmed. "This song of Mary (Luke 1:46–53) is still the song of the Christian revolution. This song we must sing, even though we are surprised that it is we who must sing it."<sup>46</sup>

For this quiet little man from Ceylon, the essential involvement of Christians in the world has abundant biblical sanction. Leaven does not function by itself apart from the flour; salt is not used to turn fish into salt but to keep fish fresh "as fish."<sup>47</sup> A hospital should never be "a stalking horse for evangelism,"<sup>48</sup> and presumably the same dictum applies to mission schools. The light of the world (Matt. 5:14)—both Christ and his disciples—meant "a lamp shining in the street and not one burning in the sanctuary."<sup>49</sup> This lamp, he wrote on another occasion, must be filled with oil, its wick trimmed, within the sanctuary, but not left there.<sup>50</sup> Most startling of all perhaps, most challenging to the complacent congregations of our day, Niles declared: "The answer to the problems of our world is not Jesus Christ. The answer to the problems of the world is the answer that Jesus Christ provided, which is the Church."<sup>51</sup> That bears reflection—and action!

With his own rich family heritage D. T. Niles was, of course, keenly aware of the missionary contribution. Many of his closest friends and mentors and colleagues were missionaries, from a broad ecumenical spectrum. He knew full well the importance of the foreign mission enterprise in the past, but also its ongoing im-

perative. Yet he did not base his commitment on the Great Commission or "in terms of what God has done for the evangelist but in terms of what God has done for the world; not in terms of a command to be obeyed but in terms of an inner necessity to be accepted."<sup>52</sup>

As a product of the missionary era, Niles was grateful and understanding. His son remarked on one occasion that there was "no critical and negative evaluation of the colonial age in his own immediate writings," and then went on to attribute this charitable outlook to "the optimism of grace."<sup>53</sup> Yet his address to the world Christian community at the Evanston Assembly of the WCC contained this loving rebuke: "There is a world of difference between the missionary who comes to proclaim the truth of the Gospel and the missionary who comes to care for a people with the care of Jesus Christ."<sup>54</sup> "To speak of a missionary is to speak of the world; to speak of a fraternal worker is to speak in terms of the Church."<sup>55</sup> One of his earliest, most popular volumes (for the Student Volunteer Movement in 1951) also chided gently: "There is a tendency for missionary agencies to be concerned exclusively with the Church in the missionary land rather than with the land itself."<sup>56</sup> "A missionary is primarily a person sent to a world and not to a church . . . not so much a person sent by a church as by its Lord."<sup>57</sup>

## Proclaiming the Faith

The loving, caring, serving dimension has always been integral to Christian missions, along with proclamation. What has emerged as new during the lifetime of D. T. Niles has been the emphasis on dialogue with persons of other faiths. Here the influence of Asian colleagues and Asian cultures has merged with Niles's biblical, originally neo-orthodox theology. His Lyman Beecher Lectures at Yale in 1957 broke precedent, not only in being delivered by an Asian, but in tackling directly the Hindu, Buddhist, and Muslim "refusal" of the Christian proclamation—never an "apologetic" even in the technical sense. "The Christian Faith can be proclaimed," Niles insisted; "The other faiths can only be taught."<sup>58</sup>

The lecturer constructed his treatment of "the preacher's task" by asking three friends in other religious communities to identify their "stone of stumbling." For the Hindu this was the incarnation, for the Muslim the crucifixion, for the Buddhist the resurrection. Then Niles himself outlined five ways of proclaiming the gospel "to unbelief and other belief": replacement by the use of polemics, fulfillment through comparative religion, transformation by conversation, judgment in dialectic (applied to Christianity as well as other faiths), reconception through cooperation (and sympathetic understanding). "There is true and essential discontinuity," he said; "the Christian message cannot be grafted upon other beliefs or added to them."<sup>59</sup> Yet in all of these, D. T. was convinced, "there are many who have not accepted him as their Lord and Saviour, and refuse so to accept him still; but even they are within the rule and saving work of Christ."<sup>60</sup>

Unlike his Indian friends and associates, Devanandan and Thomas, Niles said very little about specific social and political applications of the gospel. For him sin was "an offense against God's sovereignty," not imperfection or disease or ignorance, but "an essential wrongness in man which only God's power and love can make right."<sup>61</sup> It is fallen man, he wrote in another context, who is constantly "searching for the laws of his being in the realm of sociology and economics."<sup>62</sup> He paid tribute to the Christian ethics of Reinhold Niebuhr as "more profound than that of any other because he maintains without wearying the tense dialectic between law and grace, justice and love."<sup>63</sup> Many years ago D. T. declared that "the gospel seed must be sown into the furrows of life."<sup>64</sup>

"His salvation is no simple salvation of the soul. It is a salvation of the whole man. It is not a salvation of persons only. It is a salvation of the whole universe. It is not just a salvation of the Christian community. It is a salvation of human history."<sup>65</sup>

Thus Niles was naturally distressed by racism in any form and place. "In Africa," he wrote, "new wine is being put into the old bottles of racial attitudes between colored and white . . . and the day will not be far when they will be burst."<sup>66</sup> He was concerned with the impact of political systems on spiritual freedom. In an imaginary dialogue between Buddhist and Christian students he voiced his own conviction that ". . . some, like the communists and the war-mongers, advocate further acts of injustice as a means of achieving justice."<sup>67</sup> On the other hand, he wrote, "the democracies of the world promise the maintenance of human rights; Jesus promises the maintenance of God's sovereignty. No human cause is identical with his cause."<sup>68</sup>

In the student dialogue, however, he expressed his own dissatisfaction with moral prescriptions in these words.

Goodness demands that I do the lesser evil. . . . No, goodness demands that I do no evil; and when circumstances force me to choose the lesser evil because I must be good, then it is that I am in the grip of moral tragedy. . . . Don't you see that . . . a purely ethical formulation of religion leads to a sense of frustration?<sup>69</sup>

D. T. Niles clearly preferred theology to ethics. Yet only one slim volume was written as a deliberate theological treatise, a reply, or what Niles chose to call a "sequel," to Bishop J. A. T. Robinson's *Honest to God*. In that polite but indignant rebuttal Niles sharply rejected Robinson's claim of presenting the "substance of the Christian faith in more adequate terminology," though he conceded that it might appeal to some readers who would not otherwise listen. At the same time he categorically rejected the views of Tillich and Bultmann and even Robinson's interpretation of Bonhoeffer.

Niles' objections cannot be discussed at length here, but these might be briefly mentioned. The obligation of love is insufficient, for Niles, apart from the command to believe in Jesus Christ. Universalism cannot be proved or disproved because it involves both God's love and the human being's answer to God in Jesus Christ.<sup>70</sup> The concept—and reality—of religionless humankind cannot be dealt with apart from the crucial decision in Jesus Christ.<sup>71</sup> Since all religious experience is dependent in some way on God's initiative, God's action, there must be some otherness, some distance, beyond the individual and beyond history.<sup>72</sup> Sell

transcendence is dependence on transcendence itself."<sup>73</sup>

As previously stated, Niles was not a systematic theologian. If he was predominantly an evangelist, he was preeminently a preacher. Three of his most important books represented distinguished lecture series on preaching: *Preaching the Gospel of the Resurrection* (Bevan Memorial Lectures at Adelaide, Australia, 1952), *The Preacher's Calling to Be Servant* (Warreck Lectures in Scotland, 1959), and *The Preacher's Task and the Stone of Stumbling* (Lyman Beecher Lectures, Yale, 1957). Yet all of these—as previous quotations may indicate—were themselves sermons rather than lectures; they defined the homiletical task by doing it, by proclaiming the gospel in its relationship to the world and to various cultures. In this they were indistinguishable from other books produced for other audiences. Indeed, as Niles himself affirmed in Adelaide, "To us who have been waylaid by God's call, preaching is power."<sup>74</sup>

Little has been said in this article about family life or travel, about ecumenical conferences and administrative offices. To a unique degree the legacy of D. T. Niles remains in his spoken and written words. The effectiveness of those words in thousands of lives, Christians and others, lay in the fact that they reflected the word of God. That word was first received, accepted, proclaimed, and lived by Niles himself. "Often we are so concerned to tell the good news that we miss hearing it," he once wrote.<sup>75</sup> That was never true of D. T. Niles. "Essentially," he declared, "it is insight that is wanted, the sight within and from within, for the truest understanding of the Christian gospel comes only as one accepts and believes and enjoys."<sup>76</sup>

Equally important, he never failed to translate that word into the experience of his hearers. "It is not the meaning of Jesus Christ which must be stated in contemporary terms," he asserted; "Jesus himself, in his concreteness, must be seen as contemporary."<sup>77</sup> That contemporary Christ was affirmed by Niles as inclusive, decisive, redemptive precisely because he reveals for us an Eternal God. "I do not believe that God is because prayers are answered; prayers are answered because God is. I do not believe that God is because sorrows are healed; he is, even when sorrows go unhealed."<sup>78</sup>

"The basic fact on which everything depends is not whether I love God but whether He loves me, not whether I believe in God but whether He believes in me."<sup>79</sup> "Meaningful living, then, is to live *en rapport* with the purposes of God for us and for the world."<sup>80</sup> Measured by this standard, D. T. Niles had a meaningful life—and legacy.

## Notes

1. *That They May Have Life (TIMHL)*, p. 96.
2. *This Jesus—Whereof We Are Witnesses (IWWW)*, pp. 57, 58.
3. *TIMHL*, p. 77.
4. *Ibid.*, p. 25; cf. p. 33.
5. *Ibid.*, p. 66.
6. *Ibid.*, p. 53.
7. *The Preacher's Calling to Be Servant (PCS)*, p. 28.
8. *TIMHL*, p. 57.
9. *PCS*, p. 31.
10. Davalan Niles, "Search for Community," p. 3.
11. *Buddhism and the Claims of Christ (BCC)*, p. 10.
12. "Search . . .," p. 8.
13. *Ibid.*, p. 1.
14. *Studies in Genesis (SIG)*, p. 18.
15. *Reading the Bible Today (RBT)*, p. 49.
16. *SIG*, p. 54.
17. *The Preacher's Task and the Stone of Stumbling (PTSS)*, p. 11.
18. *RBT*, p. 54.

19. *Ibid.*, pp. 17, 19, 37, 39, 43 and passim.
20. *Ibid.*, p. 55.
21. *Ibid.*, p. 48.
22. *We Know in Part (WKIP)*, p. 21.
23. *PTSS*, p. 32.
24. *Who Is This Jesus? (WITJ)*, p. 104.
25. *PTSS*, p. 29.
26. "Work of the Holy Spirit . . .," p. 101; cf. p. 100.
27. *WKIP*, pp. 13–14.
28. *WITJ*, p. 89.
29. *PTSS*, p. 15.
30. *Upon the Earth (UTE)*, p. 65.
31. "Work of the Holy Spirit . . .," p. 93.
32. "Search . . .," p. 6.
33. "Work of the Holy Spirit . . .," p. 95.
34. *The Message and Its Messengers (MIM)*, p. 39.
35. *PTSS*, p. 61.
36. *MIM*, p. 71.



37. *TTMHL*, p. 82.
38. *WITJ*, p. 14.
39. *WKIP*, 21.
40. *Ibid.*, p. 141, from Karl Barth, *The Knowledge of God and the Service of God*, (New York: AMS Press repr. of 1939 ed.) p. 153
41. *WITJ*, p. 42.
42. *PCS*, p. 18.
43. *WITJ*, p. 106.
44. *UTE*, p. 130.
45. *TJWWAW*, p. 13.
46. *Ibid.*, p. 78.
47. *Ibid.*, p. 32.
48. *Ibid.*, p. 33.
49. *Ibid.*, p. 63; cf. *UTE*, p. 74
50. "Work of the Holy Spirit . . .," p. 102.
51. *MIM*, p. 50; cf. *UTE*, p. 16.
52. *PCS*, p. 31; cf. *UTE*, passim.
53. "Search . . .," pp. 10-11.
54. *PCS*, p. 135.
55. *UTE*, p. 264.
56. *TTMHL*, p. 75.
57. *UTE*, p. 266.
58. *PTSS*, p. 98; cf. *UTE*, p. 242.
59. *Ibid.*, p. 99, cf. *UIT*, p. 243.
60. *Ibid.*, p. 90.
61. *BCC*, pp. 70, 72.
62. *SIG*, p. 78.
63. *WKIP*, p. 19
64. *MIM*, p. 42.
65. *Ibid.*
66. *TTMHL*, p. 94
67. *BCC*, p. 14
68. *Living with the Gospel*, p. 20
69. *BCC*, p. 15
70. *WKIP*, p. 21
71. *Ibid.*, p. 19
72. *Ibid.*, p. 17.
73. *Ibid.*, p. 49 and passim
74. *Preaching the Gospel of the Resurrection*, p. 13
75. *WITJ*, p. 138.
76. *BCC*, p. 80.
77. *WITJ*, p. 111
78. *SIG*, p. 26
79. *PCS*, p. 96
80. *BCC*, p. 48

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## Noteworthy

The World Council of Churches has elected **Emilio Castro** to succeed **Philip A. Potter** as General Secretary on January 1, 1985. A pastor of the Evangelical Methodist Church in Uruguay, the 57-year-old Castro graduated from Union Theological Seminary in Buenos Aires, Argentina, and studied for one year under Karl Barth in Basel, Switzerland.

For the last 11 years he headed the World Council's Commission on

World Mission and Evangelism and was editor of the *International Review of Mission*. He left that post last December and is completing requirements for a doctorate from the University of Lausanne before taking up his new responsibilities.

In reporting on his election as General Secretary, *The New York Times* said that Castro has been widely praised for infusing the World Council "with a purpose that springs from his

own dedication to evangelism. When he begins his five-year term in January, he is expected to bring this concern for winning souls with him as a strength in dealing with more conservative and evangelical Christians."

In July 1981, the *International Bulletin of Missionary Research* published "Mission Today and Tomorrow: A Conversation with Emilio Castro," in which he gave his views on a broad range of issues in world mission today.



Joseph Prakashin

for Dr. Moffett (EC 70)

### Book Report

L Newbigin: The Open Secret.

This book was written in response to John Hick's "God and The Universe of Faiths." Hick developed the idea of a "Copernican revolution" in our theology of religions, consisting in a paradigm shift from a Christian-centred or Jesus-centred model to a God-centred model of the universe of faiths.

Newbigin observed the analogy of the Copernican revolution is a fallacy, because like must be compared to like. "God is not accessible to observation in the same sense in which the world religions are, and we have no frame." Newbigin thinks Hick's program for the unity of all religions is a trap without any real encounter.

The Christian who enters into dialogue on the basis of his own "confession" must recognise others will do the same. But each participant will see the other religions from the point of view of his own. Therefore, Hick asks the Christian to "move emphatically from the confessional to the truth seeking stance in dialogue" (Christian Theology and Inter-Religious Dialogue in World Faiths, No 103 Autumn 1977 p. 2-19) The confessional stance implies a basic commitment to a historic person and to historic deeds. It rests upon a life lived, upon deeds done, upon events in history (Newbigin p. 187)

By using the two stances Hick implies those who take the confessional stance are not truth seekers. "Hick is in fact assenting that his own presuppositions are the way to arrive at truth and are acceptable as such, whereas those of the Christian are not." (Newbigin p. 185) Newbigin outlines his views on this present religiously pluralistic world by making the following points:

This book like all of Newbigin books appeals very deeply to me I have read almost everything that Newbigin has written. The Open Secret like The Finality of Christ, Faith for This One World have been written for our times when religious pluralism is challenging Christians especially in the West where Christianity is declining alarmingly, and Eastern religions are making the invasions. Newbigin emphatically speaks of the irruption of God's revelation into history to reveal himself. Pagan religions detest history and non-historic religions have their wild vagaries that lead into error. If Jesus never died we would have never heard of him and such a historicity puts Jesus at the centre of history and challenges the allegiance of the hearts of human beings unlike any other being or religion.

J Prakasim

Dr. Moffett,

In my confusion I have asked you to make the report on MacGavran's book into EC70.

Please reverse it into EC43 as originally done.

Now I am up to date with the reports.

Joe

MBITI

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1-24

## Christianity and other Faiths: 1910-1983

The manner in which we are to bring this gospel to the adherents of the different non-Christian religions...forms one of the most important problems of missionary methods, and this in two directions; first, with regard to the missionary attitude towards the non-Christian religions; and secondly, with regard to the missionary shaping of the Christian message.

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1

Other Faiths

- 1300 delegates - eschatological optimism - finish the task of world evangelism.
- Edinburgh 1910. James Denny - exclusivity of Xty
- Henry S. Coffin - complementarity nature of Xty & other faiths.
- RE Speer - "we shall not bring back with our faith what was not there before, but we shall discover what we did not realize was there" - from other faiths
- D.S. Cairns - "the old faiths are doomed" - by science.

- Jerusalem. '28 - 250 delegates - in center of Jewish faith, surrounded by a Muslim environment. A united religious defense vs. secularism.
- Not Xty - but Christ, & Xty as a moral exemplar & ideal.
- Neither a universal call nor a universal forg - a dichotomy came out of Jerusalem.

- Madras. '35 - A decade of forums - spate of articles on rel. to other faiths.
- Stanley Jones - mass movements among low castes - upper castes must be reached with a "mass movement of the mind." His conclusions - more of the stories of deep religious experience in other religions can measure up to the story of individual Christian experiences. conformity on Christ as Son of God & Lord.
- Gandhi & Hindus take NT with them to jail.

→ Dialogue

- Samuelson - a common search for truth. (Faith & Order Studies).
- Edinburgh 1910. dialogue as a way towards westerners - understand other religions to avoid misunderstanding.
- Stanley Jones - sharing of heart-felt experiences of religion - for evangelistic reasons
- "In life" Dialogue - inevitable dialogue & communication wherever religions meet at the grass roots.
- See Stott's def. in Xn Miss in Modern World. NT meaning of dialogue.

Three Types of Relationships Between Xty & Other Religions

- ① Salvation. Are those people [in other religions] actually saved? Is there condemnation? Can talk in this area - "compendio" - commend Xty to those other as the gate to salvation.



2) Areas of common concern in a pluralistic world.

Our task - cooperate, work together. To be fed through dialogues.

3) Areas of understanding, e.g. world views.

Our task - "condicio" - i.e. talk together.

The pendulum has swung from "let's talk + everyone else listen" to "let's listen and let everyone else talk".

### Three models regarding Salvation

1) Conflict / Conquest



Exorcise the demonic, bring to the cross.

2) Completion



All religions flow to this for completion, as water flows up the stem of a tree.

3) Common Search



Back to the source (Hick, W. Cantwell Smith).

Multivalent Consequence.

4) ~~Total relation to other faiths.~~  
Total relation from other faiths.



Look for common points of similarity.

Conversion turns the whole life toward Christ, from various areas of contact: ethics, justice + peace.

# FRONK UTUR, An Analysis of Mbiti's Missiology

Princeton DS 33. Nov. 20, 1984.

Mbiti's Theological base: —

① The triune God. God who acts, creates and redeems.

Emphasis on the creation myth, the exodus + the life, work + death of Jesus Christ.

But central focus on New Testament doctrine of the incarnation.

Council because it uniquely symbolizes depth + breadth of mission of Christ, the logos.

② Anthropology

Man is fallen, perverse — this is the critical problem.

Man is redeemable — and useful for witness to a fallen world.

Dependence on missionary is not enough — Africa has its own responsibility for witness.

③ Church-Mission Relations — as "cognate witness".

Unqualified commitment to evangelization.

→ "Church without mission is a clock without hands"

Cognate witness fits in African context — is "deforeignized".

Mission without church separates missionary obligation as a task only for specialists.

The question is not "What is the relation betw. chch + mission," but "What is the relation between the church and the world?"

④ Jesus Christ — the ultimate revelation of God. No compromise on this point. He is the unchallenged head of the church.

⑤ Accommodation, however, must take place to the African context.

⑥ The goal of mission — no polarization betw. evangelism + social action.

Receiving Christ as Saviour. Reaching people with the message of salvation.

Liberation — against injustice + oppression + apartheid.

Ultimate goal — the transformation of society.

⑦ Other factors. Most systematic treatment of his Theology.

The controlling factor not just the doctrine of God, but of Christ.

⑧ African peoples are deeply religious. The idea of God is not strange to Africa. (over)

⑥ African traditional religions should be regarded as preparation for the gospel - not to be condemned wholesale. Separate what is valuable

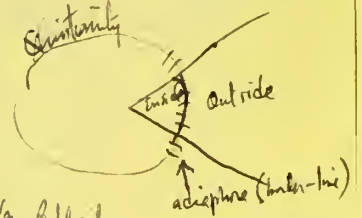
a. Clear-cut vines

b. Border-line (polygamy?) How can chd exclude polygamy, include just war theory? See S. Hillman, Polygamy Reconsidered

c.

⑦ African trad. rel. are largely, but not entirely compatible with Xty.

Some incompatibilities - mythology, magic, some ceremonies.



⑧ African tr. rel. are foreshadows of Christianity, but not a substitute for O.T. Very biblical.

Primary religions are specialized truths <sup>way +</sup> life - not the truth, the life, the way.

Disagree here with

⑨ Xty is to judge and prune the African trad. religions.

The "pruning" of the trad. religions is the required task of the kn faiths, -

Remove the dead wood - thus save + serve the

⑩ African religiosity can become an enrichment of Christianity, if the Church presence in Africa.

Can keep

⑪ A sympathetic study of African trad. religion

Allow the brethren from Europe, America to make a mess of Xty in Africa as they have in the west.

⑫ Plea for ecumenical unity - because of the biblical mandate.

- evangelistically indispensable.

- politically important to unite against anti-kn governments

This unity must come from below.

⑬ The church's inner strength comes from within, from Christ, not from the world.

### Appraisal by Utule

Positive - seeks to remain faithful to Bible + the ecclesiastical past.

- does to deal seriously with African concept of God as "that-thing which no greater can be conceived."

- Christos water as counteracting "magic + superstition." Contextual as well as unspiritual.

- His form of evangelism + social action is an asset.

- Ecumenical



Mission Theology - Nov. 6

G. Hunsbayer.

"A Theological Understanding of the Pluriformity of <sup>the</sup> Diverse Cultures in the World"

What Newbigin - 3 different cultures

(a) India 1937 -

Missionary. 9. Sec. 7 (I.M.C. C.W.M.S.)

(b) Inter-religious dialogue

(c) Ecumenical dialogue among the churches. Ch. of S. India; Faith & Order Comm.

What theology do the biblical writers espouse? What are their biblical theologies of mission?

① Some books have titles which suggest they contain such answers on cultural theology.

Planetary Theology by Boleswini - fails to deal realistically with cultural diversity - social & economic approach, idealistic

Corn - External word + changing words - good history, but little biblical analysis.

Hartenstein, K. - "Biblical view of rel." - notes that Kraemer does not give the biblical basis for a view of the world religions.

Kraemer - Religion + the In Faith. Chap. 14 is the most pointed treatment of biblical foundations "God, Man and Nations in the Old Testament". He is more cautious than some in use of word "nations". Not as negative as Kane. i.e. "Nations" as pagan; "Israel" as people of God.

Cultural Plurality.



What about Peter Paul + NT

## A. Glaser -

Weaknesses of missiological theology

- ① No theology of creation
- ② No cultural mandate
- ③ No theology of culture

Stuhlmüller - reconstruction of history of Israel: 3-stage development

- Confrontation <sup>others</sup> ① Initial violence + disruption or displacement (e.g. Abraham). Abraham uprooted
- Integration ② Long period of indigenization. Abraham lives in Canaan + adapts
- Re-integration ③ Prophetic challenge. Abraham differs with Canaan's sexual + sacrificial practices.

Tension betw: ① Israel - over against  
② Israel - one among

Newbigin's doctrine of election: -

Blauw - what is our basis for mission. little "sending" in OT. - but begin with Abraham. - elected and "sent out" - "for the nations"; a universal purpose, for service not for privilege.

- the problem is the dilemma of election - not its particularism, but its universalism.

Newbigin - a different approach - not from the question of our motivation for mission from inside outside; but from the question asked from the outside, "Who are you Xns from your culture, telling us in our culture that we must leave it, or at least the religious part of it. He uses the concept of election to solve the problem of particularity. (See The Open Secret "Christ in the Word of Religion")

Refers to Krieger-Hogg debate. Hogg more open to universality of Xt in

other religions. Newbigin is closer to Krieger + Badke - the chiasm betw. dharma + salvation history, only resolved by a faith commitment. If it is true that God of Xt is historical - then God's saving acts are limited to particular acts in history - but "for all".

I. Augustus H. Strong - Pres. Rochester Theol. Sem. "Authority + Purpose of Foreign Missions" <sup>Vol. 1</sup> pp. 67-70

1) What is the authority for foreign missions? Christ, "I derive the authority from His ~~direct~~ <sup>expressed</sup> direction, ... "Go".

What is the purpose for foreign missions? Christ, the object for which all authority is exercised. (p. 67)

"Foreign missions are Christ's method of publishing God's redemption and so of re-establishing God's authority over an apostate and revolted humanity." (p. 68)

"His one injunction to the unbelieving world is 'Come' - But his one injunction to all his believing followers is 'Go' - Go ye into all the world and preach the gospel to the whole of creation." (68)

② The authority of an inward impulse - love. It is no arbitrary command. It is

(a) the authority of our love to Him who died for us, or rather

(b) His love in us - "not simply our love to Christ, or His love to us. "He sends us only as He was sent by the Father, (69)

"The authority for foreign missions is the authority of Christ's character, of His work, of His love, of His life; the authority of it as a human example, as a divine Redeemer, as a Spirit of self-sacrificing love, as an immanent and universal lord; and this authority includes that of reason and conscience, of the Church and the Scriptures, of all nature and all history; for all these are but faint reflections of Him who is God over all, blessed forever, in whom all men live and move and have an being." (70)

③ So also the purpose of foreign missions is Christ - To proclaim the truth = Christ. To diffuse the spirit of love = "the lord is the Spirit" (says Paul). To bring new life to a dead humanity = Christ "the life". To plant the chh - ~~Christ~~ <sup>the church</sup> = "the expanded Christ", "and the purpose of foreign missions is .. to multiply ~~the~~ Christ, to re-embodied the Son of God, to enthroned Christ in the hearts of men, to make all men the temples of his indwelling, that He may .. fill the world with Himself." (70)

④ The sign of the end - "May this Conference mark the beginning of the end." May it be the sign of the coming of the King! (70)



N.Y. General Miss. Conf. 1900, Vol. I.

II. Henry T. Chapman. Sec., United Meth. Free Chchs, Leeds, Eng.) "Authority + Purpose". (pp. 71-73)

Emphasized not the direct command, but "the responsibility, the authority of missions which rests on the fact that the gospel of Jesus Christ can meet the deepest needs of [the human race] and can fulfill the sublimest [human] possibilities". Not the Anglo-Saxon West alone - the gospel can meet the needs as well of India, China, Africa. (p. 71)

Humanity of Xt.

How can I say that?, he asks. And rests his case on the humanity of Christ - "God manifest in the flesh". What flesh. Not Anglo-Saxon - but the

"Unknown Xt" whole of the human race. The "unknown Christ" is the Christ the whole unbelieving world needs. Illustration: - writes story of an woman at Buddhist temple - bringing ill-formed infant, prone on the ground - lifting up the babe - "Oh, grant that my child may grow fair as other children.. Hear the cry of a mother's breaking heart". The writer asked, "Friend, to whom have you prayed?" She said, "I don't know - but surely there must be someone to hear the cry of a mother's heart!" (p. 72).

III. Robert E. Speer. Sec. Bd. of Foreign Missions Press, USA. "The Supreme + Determining Aim" (pp. 74-81).

1. Distinction between missions and churches, and Xn. nations

"There are many good and Xn things which it is not the duty of the foreign missionary enterprise to do. Some things" - should be given from the beginning to the new Xn converts to do, some to the national churches that will arise, and many good things - political, commercial and philanthropic - should be the responsibility of Xn nations, not the foreign missions of the churches. (p. 74).

2. Distinction between aim of foreign missions + results of missions. It is not the ~~business~~ aim of missions to "totally reorganize the whole social fabric. This is a <sup>a</sup>mischievous doctrine". Neither our Lord nor his disciples aimed directly at such an end. "They were content to aim at implanting the life of Christ in the hearts of men, and were willing to leave the consequences to the care of God... It is misleading to confuse the ultimate issues with the immediate aims; and it is not only misleading, it is fatal. Some things <sup>only</sup> can be secured by those who do not seek them. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at the heart..." (p. 75).

3. Distinction between aims of missions and methods of missions. To establish a mission school is a good method toward our [evangelistic] aim - and is so good in itself, that we appropriate to its support that which should be claimed for the aim's sake alone. (p. 75).

Then what is the aim?

① It is a religious aim. Not political + secular, but religious and spiritual (p. 75) "I had rather plant one seed of the life of Christ under the crust of heathen life, than cover that whole crust over with the veneer of our [Western] social habits..." (p. 75)

② The aim of missions 'is to make Jesus Christ known to the world' (so Prof. Washburn) (p. 76)  
This is evangelization, - not conversion. 'We cannot convert one single soul, how shall we convert the world? Yet midway between the position of no responsibility and of all responsibility, we stand sharing something with God [channels of His grace + salvation], sharing also something with our brethren of the world [what we know of God?]' (p. 76).

R.E. Speer (contd.) Vol I, 149. Evangelical Missionary Conference.

- ③ The aim of missions is - to make Jesus known to the world
  - with a view to the salvation of men [all] ~~for that~~
  - for ~~that~~ eternity: an eternity that embraces whole the time that is to come and the time that now is.

"We can not narrow salvation to but one world, this one or the next." But now - this involves more than an individualistic gospel. Our duty is not certainly to our own generation.. We are bound to preach to every person in the world the gospel that Christ is his Saviour; we are bound also to make known to the world that there is a body of Christ which is His Church.. which shall secure to the gospel an influence and perpetuity" <sup>as Venin and R. Anderson have taught.</sup> ~~to~~ for this generations. "Self-extending, self-maintaining, self-devising"

∴ This is the aim of foreign missions, to make Jesus Christ known to the world with a view to the full salvation of men, and then gathering into time and living churches in the fields to which we go." (p. 77).

This is not only the supreme aim, but also the ~~directing~~ determining aim - determining <sup>①</sup> its methods - not paternalistically bearing burdens for new churches which they must learn to bear themselves, if they are to grow - and <sup>(with the expectation of its accomplishment: -)</sup> <sup>②</sup> its spirit - a call to a clearly defined task - the evangelization of the world in this generation, echoing ABCFM at Hartford, 1836, resolving "that in view of the signs of the times and the promises of God, the time had arrived to undertake a scheme of operating looking toward the evangelization of the world, based upon the expectation of its speedy accomplishment." (p. 75).